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TAVOY.

JOURNAL OF MR. CROSS.

Visit to the churches southward—Romish
arifices.

In the last dry season Mr. Cross made his accustomed visit to the churches south of Tavoy, attending at the close the meeting of the Karen Association of Tavoy and Mergui at Ongpong. He was accompanied by Mr. and Mrs. Thomas, who had arrived at the station in May, and was joined at Ongpong by Messrs. Brayton and Benjamin and their families from Mergui.

Dec. 24, 1851.—Arrived at Pyekhya. The Romish priests, who have their station in this neighborhood, have made special efforts to draw away the converts. The native preacher Quala, their late pastor, was stationed at Mata during the rains, and though some things have perhaps occurred here which otherwise would not, we cannot on the whole regret the arrangement. The priests saw that the little flock was not so well protected, and determined to make their greatest efforts to entrap them. In the first place they tried to hire the people as coolies, and next to ingratiate themselves by distributing medicines without charge. They said, "Your teachers do not care for you, but leave you to suffer famine and sick-

ness; they sell you your medicines, and do not pay you anything for your labor when you build and repair your chapels. But if you suffer hunger or want anything, come to us and we will take care of you." In the case of a young man, who, by the way, has been notorious for his laziness, when they saw that his mind was a little shaken, they spared no efforts to bring him over. While the whole country was flooded, so that it was extremely difficult to get about, the priest went in his boat, took up lodgings with the family, and teased him day and night, they said, for eight or ten days. And as the church, at the instigation of the young preacher in charge, treated him with perhaps unnecessary severity, the young man yielded, had his children christened, and with his wife and brother-in-law went over to the priests. We have endeavored to talk kindly and faithfully to these persons, but they are evidently better pleased with their rice than with their Saviour. The young man, for doing nothing of any account, gets his food and the same salary that is paid to our ordained assistants.

The priests descend to the most miser-

able devices and subterfuges to win the people. One is, to make up a motley feast, with rice, arrack, wine and brandy, invite all sorts of persons to it, and call it the Lord's Supper. Another is, striving by every means to convince the people that there is no difference between themselves and the missionaries. Finding that the Karen know something of church history, they admit that formerly the Romish church was very bad, but assert that after Martin Luther arose, there was a great change, and that since that time the church has never persecuted anybody for religion. They refer to Belgium, and speak of the king of Belgium as a relative of the English queen, and of the people as happy, like the English. They affirm that Romanists and Protestants are now alike, the priests are only a little better than the American teachers, insomuch as they are more kind and attentive to the wants of the people, and more lenient in their treatment; what the teachers call sin, they do not call sin, such as getting angry, and the like. They are also better, in that they have no wives and are holy. One of the priests asked the assistant why John was called the beloved disciple. "I suppose," said the young man, "it was because he had more faith, and manifested more love and attachment to his Master, than the others." "O, no," said the priest, "that is not it. It was because John had no wife." (How many Romish priests would confess that all the apostles *except* John had wives?)

We spent five or six days with the Pyeekhya church, and in three or four discourses presented as distinctly as possible, with references both to history and the Scriptures, the difference between popery and protestantism; reminding them, also, that if there were no difference between us and the priests, they would be willing to occupy new fields, and would turn their attention to heathen Karen rather than to the converts, whom they do not profess to make any better. I have never had a more interesting season with this church, or seen more earnest-

ness for the truth manifested, than on this occasion. I hope there will be no more defections. The whole church, with scarcely an exception, were present on the Sabbath.

Death of an old disciple—General state of the churches.

The old centenarian Karen, mentioned in the memoir of Mrs. Mason as the fiery chieftain, had died during the rains, in the triumphs of faith. A great grandson, I think, writing of his death, speaks of the old man's exemplary piety, and represents him as having spent the last years of his life in unceasing prayer. Night and day, at intervals, the old man's voice in the utterance of prayer was to be heard in his room; as he waked more or less frequently in the night, and always spent the season in prayer.

We visited Nautau, Palouk and Patsauoo, and spent some time in each place. Found the churches in an encouraging state, yet nothing specially new or interesting. The Palouk church is in a better state than it was last year. The Patsauoo church presents a fine moral and Christian character. The people have suffered much from scarcity of rice and had to purchase it at enormous prices. Hence their contributions to the missionary society are this year much less than usual.

Br. and sr. Thomas have enough of the language to be understood, and have made themselves exceedingly useful.

Roving propensities—Memorial of an absent disciple.

Left Pyeekhya, Jan. 5th, and arrived at Kabin on the 6th after a very speedy passage. Unfortunately the Kabin assistant, though ten or twelve days before the appointed time, had left for the meeting of the Association, and the people had gone in other directions for fishing and hunting, so that we could hardly get enough together to speak of them in the plural number. I could not, therefore, learn very definitely the state of things. Those present appeared well. But there is a great difficulty here not yet overcome, and we fear it will be long in being over-

come. The disciples do not love the brethren or their chapel enough to restrain their propensities to roam about. Serious complaints were made of the number that had scattered themselves abroad from the chapel. In the course of our stay we saw some of these, and they promised to come back.

One incident here struck me as worthy of notice. The man whom I mentioned as belonging above Maulmain in Burmah Proper, and baptized at Mata last year, (see Mag., last vol., p. 181,) had been here, with another young man from our school for native preachers at Tavoy. He is over forty years of age, and had never attempted to learn to read till he was converted last year. He had spent the rains in school at Tavoy, and learned to read and write; and here was his *imprint*, affixed to a pillar in the chapel: first a small paper, written very legibly, requesting the church to pray for him and for the country where he lived. To this end, he gave the names of all the villages and places around his own neighborhood. There was also a paper, which I intended to copy and translate, containing a sermon too plain to be misunderstood. It pointed out the disposition of the people to run away from their chapel, and their sad neglect in taking care of their teacher, in which they fell far short of the disciples in Tavoy, &c.; and exhorted them to remember, that if they wished to have prosperity they must love to come to the house of prayer, and not only listen to the teacher but take care to supply his wants.

As there was no prospect of seeing the people at this place, we sent some of our company across to Themboung, to inform them of our arrival and have them meet us at Katay.

"Suffer me first to go and bury my father."

Jan. 9.—Arrived at Katay. It is now about three years since I visited this place. It was then one of the most orderly and consistent Karen churches in my acquaintance, but we now found in it much disorder, a good many cases of Sabbath breaking, and much evident inattention

to meetings on the Sabbath. This was found to be the case also with the little church at Themboung. A deacon there had been out on the Sabbath, with a young lad who is a member of the church, and a heathen Karen, to secure the carcass of a wild hog which the latter had killed on that day. He attempted to justify himself by the plea that he did not kill the hog himself.

Some heathen Karens called on us. One young man interested us a good deal. He was under an obligation, as he supposed, to "bury" his father, after which he was determined to become a Christian. The old man, when about to die, had called his family around him and made them pledge themselves to give him an honorable funeral; they might then become Christians or whatever they pleased. The young man seemed resolved to obey the injunctions of his father, but when this was over to have nothing more to do with heathenism.

We were obliged to suspend a number of church members from the communion; but on the whole our visit was an interesting one. These little churches—I mean the three on the extreme south—have been under the care of so many different persons that they feel the effects deeply.

Burmese villages—The Association at Ongpong.

Jan. 12.—Left Katay for Ongpong, the place appointed for the meeting of the Association on the 14th. We see everywhere things that encourage us to think how successful would be well-directed and faithful efforts for t. *Burmans*. Their villages are thick and populous, and they receive books with much apparent interest. We most sincerely hope the time is not distant when there shall be Burman missionaries to preach the gospel in all these numerous and interesting villages as well as in Tavoy and Mergui.

13.—Arrived at Ongpong. Found br. Brayton and his family present; they have been here for four or five weeks past. Br. Benjamin and his family

arrived in the evening;—all of us in good health.

The Association met according to adjournment at half past nine, A. M., of the 14th, and was called to order by the chairman of last year. After reading the Scriptures and prayer, the delegates of the churches were called upon to report themselves and present their letters. A chairman was chosen, the same as last year, and two clerks. The annual sermon was then preached by the alternate appointed, in the absence of the principal. Kaulapau, pastor of the Mata church, the preacher appointed last year, was too ill to be present, and we fear will never be much better. He is now at Maulmain for the benefit of his health.

In the afternoon the letters from the churches were read, and listened to with much interest. They were seventeen in number. Br. Benjamin presented a short letter in the Salong language. An interesting communication from Rangoon was also read, giving an account of the churches in that region.

The meeting on Thursday, the 15th, was spent in direct inquiries by the chair concerning the effect given to the resolutions passed last year. There appeared to be a decided improvement in almost all the churches. The native Christians pretty generally maintain family prayer, and attend to bible classes and Sabbath schools. They are making efforts to get back to the vicinity of their chapels from which they had wandered.

The exercises continued till Saturday noon. The resolutions passed last year and the year before, were reconsidered, discussed, and again passed. This may seem strange. But we think that when a good work is begun, it is worth completing, and among Karens repetition is needful twenty fold.

Resolutions passed.

Some new resolutions were introduced and passed; one proposed by br. Brayton, against wearing ear ornaments and other heathenish trinkets. Others, presented by the committee appointed to introduce subjects for discussion, I will translate.

“ 1. We will avoid that superstitious forsaking of property [such as quitting a house because a person has died in it, and a thousand things of that kind,] which was practised by our ancestors but is contrary to the Scriptures.

“ 2. We will avoid all vain oaths, particularly such as refer to the name of God.

“ 3. We will avoid all attempts to frighten our children into obedience by telling them what is not true [as, that some fearful thing will happen to them, a tiger will bite them, &c.]; also, we will endeavor to avoid all kinds of deception, and lying words.

“ 4. We will avoid all kinds of vain and foolish songs, such as the heathen use, to excite their passions.

“ 5. We will avoid all kinds of personal contests, as wrestling, betting, &c.

“ 6. We will avoid all charms and amulets, and all those supposed medicines which the heathen regard as securities against superstitious ills; tattooing, &c.

“ Avoiding all these, we will endeavor strictly to obey the commandments and doctrines of the holy Scriptures. And every custom or practice which we find contrary to the holy Scriptures, whatever it may be, we will be contrary unto it, and carefully avoid it. Whatever cannot be found in the holy Scriptures shall not be reduced to practice.”

In regard to public worship;

“ 1. When we assemble for worship in the sanctuary, we will sit down in silence and wait for the communication of the word of God from the teacher.

“ 2. When the gong sounds to indicate the hour of worship, we will immediately drop all work or employment and repair at once to the sanctuary or the house of prayer.

“ 3. All kinds of worldly talk, as of buying and selling, seeking food, &c., we will avoid on the Sabbath in our meetings for the worship of God.

“ All these obligations we will be careful to observe as long as we live. We are, according to the Scriptures, children of the light, and we will walk in the light.

We will faithfully watch, as the Scriptures have taught us. Everything which tends to debase us, everything which is unholy, everything which will grieve or hinder the Holy Spirit, everything which brings darkness upon the kingdom of God, we will avoid. We will never permit any of these to enter our practice."

These resolutions, so far as I know, originated with the natives themselves, and what I have here given is a literal translation. Another resolution pledges Christian parents to discourage the marriage of their children before they arrive at mature age. The contrary practice, which now prevails, is most injurious.

Missionary efforts by native preachers.

17.—Saturday afternoon, the assistants were called together for a special meeting. I spent an hour or more in endeavors to enforce on their minds the idea that they were not hirelings, and that now they ought to feel that they can depend on God and their own efforts, to convert their own countrymen, and be no longer dependent on foreigners to thread their jungles to do what *they* could in fact do much better if they would. I presented a number of points of this kind, and got them to pledge themselves that they would see to it that their respective congregations read the books which are published in their language, and that they themselves would read certain ones, which were named, and lecture from them to the people. On all these points a most hearty response was given, and I have had few, if any, more interesting meetings with the Karens.

18.—Sabbath.—Three persons were baptized, one of them a peculiarly interesting case because it opens a new field. A young man from the Tavoy school for native preachers, after several years' absence had returned to his home. His friends laid hold on him with a determination to have him as their teacher. He had been already designated to another place, but the prospect seemed so favorable here that he was permitted to return to them, with his elder brother who had come with him and was now baptized. I

spent a number of hours with him on Saturday, and feel much satisfaction in assigning the two brothers to that field of labor, to work together for the salvation of souls.

LETTER FROM MR. THOMAS.

Mr. and Mrs. Thomas accompanied Mr. Cross in his visit, as narrated in the preceding letter. It being Mr. T.'s first excursion i to the jungles, an extract from his letter will be interesting to our readers.

The desert blossoming.

This tour has been to us one of peculiar interest. The journey, being mostly by water, has proved very beneficial to our health. The effect has been, in some sort, as if a person were to leave the crowded streets of Boston to thread the pure streams and explore the mountain paths of New Hampshire. Then, to mingle and converse with the people and endeavor to preach to them the gospel, has been very favorable for acquiring a knowledge of their language. Perhaps this is the only way a person can become familiar with their colloquial style.

But the tour has been most refreshing to our souls. During the seven months since we arrived in Tavoy, we had been cooped up in this city, where the multitudes seem as mad upon their idols as if no missionary had ever visited these shores. But in visiting the jungles, we passed from the sight of idols and the tumult of their worshippers into quiet Christian villages; where, instead of gorgeous kyoungs, we found modest Christian chapels, in which, instead of idols and altars strown with tinsel offerings or smoking with incense, are roughly wrought tables bearing the Holy Bible and hymn book. Instead of being tormented by the dismal sound of instruments in honor of Gaudama, we joined a happy people in their songs of praise to Christ. I do bless God that I have witnessed the fulfilment of this his gracious promise, "The wilderness and solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose."

The most interesting feature of our tour was the Association of the churches

of the Tavoy and Mergui provinces, at Ongpong. There the native Christians met, mingled their greetings and songs of praise, and joined in spirited discussions on subjects most intimately connected with the interests of the Redeemer's kingdom in these provinces. In all their exercises nothing but a spirit of love and harmony was manifest. What hath God wrought!

Furthermore, it was no ordinary occurrence for so many missionaries to meet in such a wild, romantic spot. We talked and sung, preached and prayed together, then with reluctance bade each other adieu. Our final parting, however, was reserved until a few hours down the Palaw river. In one boat were br. and sr. Brayton, with their little *missionary* daughter, another bore br. and sr. Benjamin and their babe, while yet another contained br. Cross, Mrs. Thomas and myself for Tavoy. There, in the midst of scenery strangely beautiful we spoke and waved our good-bye,—and parted.

SANDOWAY MISSION.

LETTER FROM MR. VAN METER.

A part of the incidents narrated in this letter, were adverted to summarily in the Annual Report, Mag. pp. 255-6.

Perils of waters.

Akyab, Feb. 25.—I am able at length to send a short account of my recent jungle visit. Br. Beecher and I had intended to go down in company, but as his boat, which had been left in the jungle during the rains, did not arrive as soon as expected, I went on before, lest the Karens should think we were not coming and return again to Burmah.

The weather was not settled, although I did not leave until the fourth of December. A storm had been hanging on the horizon for some days previous to our starting, and I encountered rough weather on each day of my passage down, increasing in violence toward the last, when the sea was so heavy and appearances so threatening that the boatmen hesitated very much to make the last day's

run. Upon urging them, however, they started, and we made a very good run to the entrance of the river at Thay Rau. Before I could leave my boat the storm commenced, with heavy rain which continued at intervals for several days. During all this time we were anxiously awaiting br. and sr. Beecher, who were shut up in Ongkyoung, having arrived there the same day that I reached Thay Rau. On the eighth day we gave them up, concluding that they had either met with some misfortune, or in consequence of war rumors had returned to Sandoway. Some of the Karens who came over last from Burmah, had brought alarming rumors of active preparations by the governor of Rangoon to resist any attempt the English might make to enforce their demands for redress. This alarmed all present very much, but, as there was still some doubt, as to the truth of the reports, they remained together, still hoping that br. and sr. B. would come.

Meeting of the Association.

During the first few days after my arrival we had preaching, generally twice a day by some of the assistants, and conference on several subjects. At length we had to take up the business of the churches, reading letters, collecting statistics of the past year, &c. Sabbath came, the seventh day that we had been together, and now the question arose, Shall we partake of the "great feast," or postpone it a few days longer? After considerable discussion and hesitation it was finally deemed best, all things considered, to partake of it at that time. We did so in the evening, and a most interesting season we had. The services were chiefly conducted by the ordained assistants, one of the Sgaus breaking the bread and the Pwo preacher pouring the wine, with accompanying remarks from each in their respective dialects. At the close the usual collection was taken, amounting to about three rupees, which was given to the missionary society.

There was not so large a number present as at our last meeting, nor is the increase among the churches as great as

presented in the letters of last year. Still, there are encouraging signs of progress.

One of the pleasing features of last year, the presence of duly accredited delegates from the churches, was repeated this year, and had we met under as favorable circumstances, there is no doubt their number would have been much increased. I regret having neglected to ascertain exactly how many came in that capacity. The character and intelligence of those present speak well for the churches which sent them.

Another very encouraging feature of this year was the character of the preaching to which we listened day after day, as before stated. There seemed to be more freedom and confidence on the part of the speakers, and more extent, variety and compass in the discussion of their subjects, than I had before witnessed. It was with feelings of no ordinary interest that I listened to the opening and closing sermons of this meeting. The former, by Mau Yeh, one of the men ordained last year, was a very fair specimen of an introductory sermon, and was filled with suggestions and reflections highly applicable to the occasion. He is an earnest, practical and effective speaker, and took the lead in almost all our discussions. The passage chosen by him was several verses in the beginning of Col. ch. 2. A very happy allusion was suggested by the fifth verse, viz. the similarity in situation and interests of the *absent* teachers to those of Paul as there expressed: "For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order and the steadfastness of your faith in Christ."

The concluding sermon was preached by Tway Poh on Sabbath morning. His dignified, authoritative and yet affectionate manner reminded me much of some of our good old pastors at home, and for the time being, almost made me forget that I was in the Arracan jungle. (See Mag. p. 255.) The fixed attention and interest manifested on both these occasions were highly creditable both to speakers and hearers.

Home mission operations.

You will be pleased to learn that the interest in home mission operations is on the increase, and that the number of missionaries is to be doubled this year. Two were under appointment last year, one Sgau and one Pwo. The former was not present nor was any report received from him. The missionary meeting was held on Saturday evening, and was one of much interest. Tha Bwa, the Pwo missionary, gave us a detailed account of his first missionary tour, the number of villages visited, his reception, and the general aspect of the field. He evidently magnified his office and seemed elated by his success. Some of his statements appeared to me quite exaggerated; the others did not seem to doubt in the least, but listened to this first report of their missionary with most evident satisfaction.

Take one statement. He entered a house where there was a woman perfectly insane, almost raving. He was much moved by her case and commenced praying earnestly that she might be delivered from so great an affliction. His prayer was heard. She became composed, quiet, and at length was entirely restored to a sound mind. This narrative reminds us of the age of miracles and apostolic labors. True or not true, things equally incredible are related by Kares at times; and they come so well attested that, however astonishing they may be, we can hardly find room for doubt. A similar incident I heard related two years before, while present with br. Abbott in the jungle with a large number of native preachers. Br. A. was lecturing on Romans. The third verse of the ninth chapter was under consideration,—"For I could wish that myself were accursed from Christ," &c. There was some hesitation. The question passed on from one to another, as to what Paul meant, without any reply. At length one of them said, he thought he knew what Paul meant, and proceeded to relate an incident in his own experience. A sister of his, from whom he had been separated for some time, became

insane—almost wild. On meeting with her and witnessing her forlorn state he was almost overcome, threw himself upon the ground, and in an agony of soul begged of God to send him to hell—do anything with him—only save his sister from her dreadful insanity. The prayer was heard, reason returned,—his sister was saved. The narrator was a man of simple mind, a devoted and earnest Christian, and in high esteem among his brethren. Many such remarkable instances of answers to prayer, especially in case of the sick, are related by Karen, and not unfrequently do we hear them lament the loss of that faith which wrought such wonders in former times.

Tha Bwa had preached in many villages and seen many tokens for good. But the most encouraging result of his labors was the conversion of a small village of six or seven houses. They at once asked for a teacher, and promised to build him a house and to help him otherwise as much as they could. A young man who has just commenced preaching, asked and received permission to go and labor among them.

At the close of Tha Bwa's remarks, I endeavored to impress upon those present the great importance of their carrying forward this missionary work with all diligence, and the solemn, almost fearful responsibility resting upon them in view of their peculiar position in this dark part of the world. They were evidently a chosen people of God. Years and years of labor had been bestowed upon the Burmese, but they opposed and resisted. God then turned to the Karen, the poor despised Karen, and had brought them into his kingdom by thousands. He had rejected the Burmese, should we say? No; he had set them aside for a season and chosen the Karen. Now God had committed this work into their hands, and who could set limits to what he might accomplish by them among the Burmese, Siamese, Chinese, and the various tribes and smaller nations in this and adjacent lands. If they would do the work God would be with them, otherwise he would commit it to other hands.

The interest excited by these exercises was deep and solemn. This was evident from the fact, that although the hour was late—we had listened to a sermon from one of the assistants before Tha Bwa delivered his report—there was no restlessness, nor did one of the large number present leave the place. During the closing prayer, also, there was a marked silence, which seemed to indicate that all hearts were deeply engaged.

Common schools.

The following Monday evening, knowing that we could not remain together more than a day or two longer, I proposed should be occupied in discussing some matters of much importance, which had been kept back as long as they could be in hope of br. Beecher's coming. One of the most important was the subject of common schools. We had determined to make this a matter of serious and thorough consideration at this meeting; as their schools, not too flourishing at any time, have seemed to be on the decline for one or two years past. And as these schools must be sustained by the Karen themselves, without aid from the funds of the mission, we concluded that something must be done to help them in another way. We knew that English residents generally are much interested in the Karen, and that they would willingly contribute for so good an object. Upon mentioning the subject to the Rev. Mr. Roton, H. C. Chaplain at Akyab, who was at Sandoway in November, he immediately laid down thirty rupees and urged us to allow him the privilege of circulating a paper at Akyab for the same object. The commissioner and other gentlemen responded to the suggestion with equal readiness and liberality. The interest in their behalf thus manifested on the part of others, furnished me a good argument with which to incite the Karen to make more earnest efforts in this work which so intimately concerned themselves. They discussed the matter for some time and admitted fully the importance of the subject, but I waited in vain to hear some practical suggestion.

I at length proposed a resolution, that they would, each and all, make special efforts to establish and support schools in their respective villages during the coming year.

The number of scholars reported was 133, but not two-thirds of the churches were represented on this occasion.

Sudden dispersion of the meeting.

We had just commenced talking on the subject of a regular postal communication between their villages and Sandoway, in order to convey their papers, letters, &c., at least every other month,—which now lie there often for six months without an opportunity of sending,—when a note was received from the commissioner, (who had come from Sandoway in a government steamer to learn what movements the Burmans might be making,) informing us of warlike movements in Burmah. I told the Karen's at once; they were terrified, and made immediate preparations for leaving. The note came in the evening about ten o'clock; I divided what money I had with me in small sums among the more needy, and before daybreak almost every man had disappeared. On the previous day they had each selected as many books as they could carry, but they durst not take one with them, nor anything else that might excite suspicion as to whence they had come. This was certainly their most prudent course, nor would I detain them one moment under such circumstances. It was near midnight when we took each other by the hand for the last time. It was a solemn parting. Should we ever meet again? What awaited them on their arrival? Would they ever reach their homes at all?—were thoughts which the circumstances too readily suggested; although at a distance the danger does not seem so great.

Two assistants and churches — Remaining superstitions.

I will add a few remarks respecting the Pwos. A larger number were present than on any previous occasion. A class of ten young men came over with the

assistants. They were prepared either to remain and study with me in the jungle, or even to go to Sandoway in my boat if advisable. They dread the long journey on foot and its consequent exposure, more or fewer of them suffering severely from sickness whenever it is attempted. Among the company were the wife and child of the man we ordained last year; which I think is the first instance of a Pwo woman coming from Burmah on such an occasion. There were also two young men partially recognized as assistants, whom I had not seen before. One of these was expected to go as associate with the Pwo missionary, and the other to take charge of the little church recently raised up by missionary labor, as mentioned above. If these men actually enter into the work, it will make the whole number of Pwo assistants seven.

In consequence of the absence of two of the assistants and the want of letters from the two largest churches, I cannot speak positively as to present numbers; but the additions during the past year, I fear, have been few if any. I hope to be able to speak more definitely hereafter. I have at last told them distinctly that we must hear from them, by letter or otherwise, as to their condition, numbers, &c., if they wish to have us continue to aid them in supporting their pastors.

Sickness caused the absence of the two assistants. One of them, it is said, has been partially insane for some time past, an infliction, as some suppose, from a poongyee whom he had visited for the purpose of discussing with him the comparative merits of Christianity and Boodhism. That the poongyees possess some mysterious power to inflict serious injury and even death upon persons at a distance, is still firmly believed by many among the Karen's, and no doubt exerts a very unfavorable influence over them. It seems almost impossible to show them the absurdity of such a belief. When pressed upon such points, they reply by referring to the fact that such things are recognized in the Scriptures, especially

in connection with the miracles of Christ, *e. g.* in the case of the possessed of devils so frequently mentioned in the gospels.

The meeting on the whole was one of much interest, though not so satisfactory as it would have been had I been more free in the Sgau dialect. With my knowledge of the Pwo, however, and what I had picked up of the Sgau, we succeeded in getting through with the business of the occasion, and in discussing subjects of interest with a tolerable degree of satisfaction.

LETTERS FROM MR. BEECHER.

In the following letter, dated at Sandoway, Jan. 15, Mr. Beecher accounts for his absence from the meeting of the association above mentioned. He reports also the

State of Ongkyoung church, and baptisms.

You have doubtless heard from our brethren at Rangoon and Maulmain the warlike movements of the English in Burmah, and will not be surprised to hear that our labors on this coast have been interrupted. We made a very short tour to the jungle in December. I left here, Dec. 5th, for Thay Rau, the place appointed for the meeting of the association this year, accompanied by Mrs. B., and arrived on the evening of the 6th at Kinthilee, a small Burman village. The next day, being the Sabbath, was spent there. In the evening I went on shore and found there a company of eight Burmans from Bassein, who had never heard of the eternal God or of the Saviour. They listened very attentively to the little I was able to tell them of the gospel of Christ, asked many questions about this new way of worship and of salvation, and called me back once or twice to make further inquiries after I thought my little knowledge of Burmese had been exhausted in efforts to talk with them. They followed me to my boat to obtain tracts. Such opportunities for preaching Christ awaken inexpressible desires to be able to communicate *freely* to this people the truths of the gospel.

We reached Ongkyoung on the evening of the 9th, and were only safely

anchored in the creek when a storm arose which detained us a week, and the visit to the church here, which we had intended to make on our return, was of necessity made then. The new pastor, To Lo, had left to attend the association; but the school teacher, Shway Pwin, who is a very efficient and intelligent man, was present to give us all the information we needed as to the condition of the church. The people have been and still are laboring under many disadvantages, but the church is notwithstanding in a much more prosperous and satisfactory state than for two or three years past. There were no cases of discipline. Some of the members had suffered annoyance by the neglect of others to watch their buffaloes, but had shown such Christian forbearance that no difficulty arose. They were united and cordial in the support of their pastor and school teacher. The old village, which has always been an unhealthy place, has been deserted, and a new village commenced on a very pleasant and healthy site upon the sea beach. The only objection to the location is its distance from their rice fields. The soil near the village is not the right kind for growing rice, otherwise they would soon build up a large village. They seemed to regret as deeply as ourselves that they are obliged to be so much scattered, and manifested a laudable desire to make such improvements in their modes of living and of cultivation as to be less dependent upon rice. They readily admitted the advantages of using other kinds of grain and roots, but have many difficulties to overcome in introducing new customs, which those living in civilized lands cannot easily understand.

The covenant meeting was a very interesting one. Six were received for baptism. On the following day I had the pleasure of baptizing them and of administering the Lord's Supper to more than one hundred communicants.

Ineffectual attempt to reach Thay Rau.

We left Ongkyoung very early on Monday morning, hoping to reach Thay Rau before the native preachers dispersed

to their homes. We had a gentle, favorable breeze till about ten A. M., when the east wind rose so strong as to prevent us from going on our way, and, what was still worse, from returning to the land. To run against such a wind in such a sea was impossible; the boat pitched and rolled so that the men could not stand without holding on. The wind continued to rise and bore us further and further out to sea. About two P. M. the boatmen, fearing that before the wind would favor our return we should be driven so far from land as to suffer for want of provisions if not from the violence of the waves, cut away our boat cover. This left Mrs. B. and myself exposed to the burning rays of the sun for the remainder of that day. Those were long and anxious hours, but—thanks to our kind heavenly Father—we were spared from any other suffering than that of intense anxiety. As the sun was setting the wind died away to a gentle breeze, so that the boat became manageable and we turned towards the land. But as the wind was still unfavorable to our returning in a direct course, we were till the third day at evening in getting to Goa, the nearest land we could reach. While waiting there for our boatmen to rest and to have the boat repaired, br. Van Meter came in and at the same time a steamer direct from Bassein, bringing such reports of movements at Rangoon that it was deemed prudent for us to return to Sandoway and remain until there was a more settled state of affairs.

My disappointment at not being able to be present at the association and see the native preachers, was the most sad of my life. That meeting, which has ever been so full of interest and importance, had been this season more than ever the object of much thought and prayer for many weeks; and then, when within a day's sail of the place, to be detained and driven off by adverse winds, was a severe trial. But we have the consolation of knowing that all these things are ordered by infinite wisdom and goodness.

Only thirty churches, it appears, were

reported, as follows: Baptized 178, died 27, excluded 4, net increase 147. Contributions,—for support of pastors 178 rs. 13 as.; taxes paid for pastors 22 rs. 8 as.; for home missions 88 rs.; for the poor 17 rs. 4 as.; sundries 7 rs.; total, 329 rs. 9 as.; besides rice and other provisions supplied to pastors.

Churches on the coast—Karens in Burmah Proper.

Feb. 24.—Near the close of last month it was thought by all the government officers here and at Akyab that there would be no war, and all being perfectly quiet in this province I started on the 29th ult. for another tour down the coast. I had left Sandoway only five days, however, when news came that there had been fighting at Rangoon and it was expected that war would immediately be declared. When the news reached me I was eight days' travel from Sandoway and only a day and a half from Bassein. I started immediately and reached home on the 20th inst.

The churches on this coast with one or two exceptions are prosperous. The Karens in Burmah are suffering severely from the exactions of their Burnese rulers, but we trust the day of their deliverance is near at hand.

SIAM.

LETTER FROM MR. ASHMORE.

The facts communicated in the following extracts will be read with painful interest.

The opium traffic legalized.

Bangkok, Jan. 7.—We have no particular news to communicate with respect to the church. The assistants are in good health and are all, so far as we can judge, faithfully engaged in their work. In a former letter mention was made of two encouraging cases of inquirers at one of the out-stations. One of them has addicted himself to opium smoking, and is every day riveting the chains of this dreadful vice. The other is now here at Bangkok receiving instruction. His case will be considered in a few

days, when the assistant comes over from the out-station to attend the bi-monthly meeting.

The report in circulation some two months ago, concerning the passage of a new opium law, is confirmed by the official publication thereof in the Siamese, Chinese, and English languages. The Chinese are permitted to smoke the drug as much and as publicly as they choose. The Siamese and their slaves, however, are prohibited its use. The effect is already apparent. The debilitated and sallow smokers are met at every turn in every lane in the city. The assistants from the out-station say it is beginning to work dreadful results among the people there.

The arrangements for the burning of the late king are rapidly progressing. This will occupy much of the time of the king and court for the ensuing three months.

Our friends are all well. Mrs. Jones is teaching in some three or four different places. Miss Morse has gone across the river and has had built a small bamboo house sufficient for her accommodation during the remainder of the dry season. She is laboring to collect scholars and organize a school.

LETTER FROM MISS MORSE.

Under date of "Fruitland Bower," Jan. 9, Miss Morse gives an account of her rural school, referred to by Mr. Ashmore.

On Christmas day the wife of my teacher (herself a former pupil) visited me and said that her husband had rented for four years a large garden across the river, nearly opposite the mission but some distance from the shore, that there were a great many children in the vicinity who ought to attend school, and that if I would open one there she thought I could secure after a while a good attendance. The proposition struck me favorably, and without delay I ordered my boat and came with her to the place. I found the canal leading to it very narrow most of the way and difficult of access at

high tide, while at low water it was necessary to come much of the way by land, crossing some half dozen smaller canals over each of which a single bamboo constituted the only bridge.

On reaching the "garden" I found it a *forest* of fruit trees, my teacher's bamboo cottage the only dwelling to be seen. They assured me, however, that they had neighbors, and soon the sound of voices told me that some of them were not far away. I felt quite unwilling to relinquish the thought of making some effort to benefit the people here, since the door was open and I was invited to enter it. Yet I saw that the exposure of health and loss of time would not justify me in coming and returning daily. I resolved therefore, with the approbation of my associates, to erect a small bamboo house, for the accommodation of myself, the native children now with me and one servant, during the dry season. I shall necessarily be shut out from much intercourse with the dear brethren and sisters of our own mission as well as those of the other Boards, but as I came here for the good of others rather than my own ease and pleasure, I shrink not from the loneliness. I ask only that God may abide with me and teach me how I may best instruct those around me.

Jan. 23.—I have now been at my new home about two weeks; have but seven pupils that are regular in their attendance, all of whom are boarders with me; others come and go as they please. Their parents desire much that they should come daily, but confess that they have no control over them themselves, and are very careful to inquire if in case of disobedience I shall whip them. I devote but half a day to teaching. In the afternoon I usually visit the families around and distribute tracts to those who can read. I have already called upon twelve families, all of whom received me with great kindness. Some of the children, who at first ran away from me, screaming with fright, are now watching for the choicest fruit in their parents' gardens, and begging them to shield it

with cloth from the thieving birds until nicely ripened for me. From what I have seen of the people here, I have little doubt that I shall be able to secure in a good degree their confidence and affection; but how to make a *religious* impression upon their hearts is my great concern. They are as profoundly ignorant of the great First Cause of all things as an infant two days old, and their minds filled with superstition. Pray for me, that God by his Spirit may assist me to enlighten them.

Feb. 13.—I have been here a month, have an addition of two day scholars, and distribute more books at home than at first. Our Presbyterian friends, with their accustomed generosity, have sent a fine supply of tracts for distribution and promise me more when needed. I endeavor to distribute them judiciously, giving to none who cannot themselves read, and from those who call frequently I require some account of the last received before giving another. The number at daily worship, particularly in the morning, has greatly increased. I suspect, however, curiosity more than anything else brings them here, and when that is once gratified I should not be surprised if they ceased coming. They are always quiet and respectful; still, to lead the devotions in a foreign language, (and one as yet so imperfectly known,) with ten or a dozen present besides my own family, requires all the strength and fortitude I can rally; and without divine assistance—which I daily feel is granted me—I could not do it. Had I at first foreseen all the labor and the different kinds of labor that would fall upon my hands here, I might have tarried at the mission a while longer. Still, I doubt not God directed my footsteps hither, and I have no wish to leave. Indeed, the thought that the coming rains may drive me away for a few months only, is painful. If I am prepared to do the Siamese good anywhere or under any circumstances, I feel assured that my present location is peculiarly favorable for the undertaking. O, if I could see but one truly penitent soul among them,

what a cheering sunbeam would it cast on days of toil and prayerful solicitude!

HONGKONG.

LETTER FROM MR. JOHNSON.

The following is the account, alluded to in a previous number, p. 190, of Mr. Johnson's

Visit to Tung Chiu.

Tung Chiu, Jan 3, 1852.—I came today by native passage boat, to this place, to fulfil an appointment I had made with the disciples here, to spend a Sabbath with them and administer the Lord's Supper. I have never before been here to spend so long a time as I now propose to remain, and am not without solicitude. But I am here at the bidding and under the guidance of Him who has said, Lo I am with you always. The hearts of this people are in his hands, and he can graciously influence them as may please him. O that some of these poor people, now benighted and perishing, may by this visit be turned “from darkness to light and from the power of Satan unto God.”

I had with me about thirty fellow passengers. They were much more civil than any with whom I have sailed on former occasions, though I was told by one of the passengers, an intelligent man belonging at this place, that several of them were pirates. They were all quiet and respectful, however, and disposed to listen to exhortation and receive the books which I presented to them. There was no gambling (the common vice of the Chinese) while I was on board, but all over the boat were groups talking about and reading the messages of salvation that I had given to them.

Excitement on his arrival—Good-will of the author-ties.

I arrived here between four and five o'clock; found the school in session, twenty-six boys present. The last time I was over, I came in company with Mr. Dean and Mrs. Johnson. Mrs. Johnson's presence created so much excitement, so large a mob followed us from the landing,

collected around the chapel and became so rude and noisy, that we deemed it prudent to make only a short visit. As soon as I arrived to-day it was rumored around, "The foreign woman has come again," and crowds flocked to the house to see her. For a long time they could not be persuaded that she was not concealed somewhere about the house, nor would they disperse till the hour came that called them to their evening meal, a call that a Chinaman seldom allows anything, however important or exciting, to interfere with.

This evening about fifty persons came to the chapel to hear "the word." One of the assistants opened the services with a few remarks and prayer, after which I spoke to them from the words, "God is love."

After the meeting the assistant A Sun told me that Mrs. Johnson's visit created so much talk and excitement, that the chief mandarin in charge here visited the chapel the day after, to inquire into the cause and object of the visit. All the officials at present here have but recently been appointed to the charge, and consequently know but little about us. He was briefly informed of the objects of our coming here, examined some of the books in which the school-boys were reading, and asked to see some of our books of doctrine. These were given to him, and his attention was directed in the "Manual" to the chapters in which the respective duties of Rulers and Subjects are explained. The assistant also read to him the thirteenth chapter of Romans, the first seven verses as explanatory of the above chapter in the "Manual," and the whole as giving a sort of summary of the doctrines we taught the people. He expressed himself satisfied and delighted with his interview, took away with him some of the books, and assured the assistant that the school and chapel should be protected.

Sunday services.

4. Lord's day.—This morning at seven o'clock the brethren and sisters, with the school-boys and a few friends, came to-

gether for a season of social worship. The blessed Master was with us, and his blessing and presence for the day were craved in several fervent prayers.

Soon after breakfast the people began to assemble, and before eleven o'clock the house was crowded. There were more than thirty women present, among them a Budhist nun. The assistant, A Tui, first spoke, taking as a foundation for his remarks Heb. i. 10, 11, 12. A Sun followed, dwelling for a few minutes on A Tui's subject, the power and wisdom of God as exhibited in the creation and government of the world. He then read John iii. 16, and 1 John iv. 9, 10, and gave a lucid exposition of God's love to man as manifested in His "unspeakable gift." After which I spoke for a while. The people remained remarkably quiet during the whole of the exercises (nearly an hour and a half,) exhibiting no signs of weariness or impatience. Much precious truth was communicated, many listening for the first time to those words which are able to make them "wise unto salvation through faith which is in Christ Jesus."

I thought it better not to have a general meeting this afternoon, lest the crowd should destroy the solemnity and prevent a proper improvement of the holy Supper. It had never been administered here before. At two o'clock the brethren and sisters, with a few friends, mostly women, who were desirous to be present, assembled in our "upper room" and partook of the sacred emblems. There were ten in all who partook, three of them women and heads of families. It was a precious and affecting season. The Saviour was present and graciously aided us in calling to mind his sufferings and death and wonderful love.

At seven o'clock this evening there was again public worship. There were nearly as many present as in the morning, and about twenty women. The nun who was present at the morning services, was in again this evening. After prayer and singing, A Ee spoke from Acts viii. 26—35, after which I again spoke. The

people, though not as quiet as in the morning, behaved very well, several frequently responding to my remarks, "Good"—"True"—"The doctrine is good"—"The teacher is right."—But such expressions do not mean much from the Chinese. From their excessive politeness they are ever ready to approve and commend the doctrines of the gospel, while they may understand but little of what is said and believe less.

After the administration of the Lord's Supper I had the school-boys together for catechetical instruction, when one of the little lads, only eight years old, brought to me his little sister of six years and said, "Teacher, my sister can read and I have been teaching her the doctrine." And to my wonder and delight the little creature repeated from the "Manual," without omitting a character, the discourse upon the character of God and the creation, and also that upon the Saviour and the Holy Spirit, and answered correctly several questions that I put to her in reference to the creation, and the character and work of Christ. And all this she had learned without any instruction other than she had received after school hours from this little lad, her brother, entirely from his own prompting.

NINGPO.

LETTER FROM MR. GODDARD.

Encouragement at Ningpo.

Ningpo, March 6, 1852.—It is with pleasure I am able to inform you of the continued health of all the members of the mission and their families. Mrs. Macgowan continues* at Shanghai, but we have favorable reports of her health. The winter has been very invigorating, —cold and dry. Under its influence I have been able for some time past to use my voice with considerable freedom, and have endeavored to improve it in the services of the chapel, which have been

very well attended of late. Large numbers have there heard the gospel daily, and from the more orderly conduct of the congregation I hope our labors are not in vain. Many listen with considerable attention and stop to converse after the services, but we are not yet cheered by hopeful converts or even by many who can be called earnest inquirers. Our native assistants have also seemed more engaged in their work, especially the new one, who, I hope, will become extensively useful. He is yet, however, kept mostly at study, being regarded rather as a student than as an assistant. The building of our new chapel or church on the site of the old is commenced, to be finished in June or July. Of course our services at the old chapel and the school are suspended for a time.

I hope as soon as the spring weather becomes settled, to go out among the surrounding villages to some extent, to make known the way of salvation. When the four Gospels are printed and ready for distribution I shall feel a little more at liberty to leave my study for other work. I have felt unwilling to lose time until these important portions of the word of God are ready for distribution. The Gospel by Matthew is now nearly printed, and the others and the Acts are essentially ready for the printer. I can but hope the seed here sown will soon spring up and yield an abundant harvest. There are very many souls, the truth is becoming understood by them, and we have reason to think it is intellectually believed by many. I hope that no apparent want of success will damp the interest of the Committee or of Christian friends in this mission. We only need those influences which are given in answer to fervent and effectual prayer, to crown our labors with the most abundant success. When it is remembered that China, with its religion and customs, has stood probably longer than any other kingdom on earth, it cannot be expected that the change will be easily or hastily effected. But the disciples of Christ should set themselves patiently, perse-

* Dr. Macgowan visited Shanghai early in January and left Mrs. M. there for a time, as the most likely means of invigorating her health.

veringly and prayerfully to the work, and in so doing they will not in the end be disappointed.

Interesting tidings from a distant province.

That Christianity was early introduced into China by the Nestorians, if not at a still more ancient period in the history of the church, is an undoubted fact, and there is reason to believe that it gained a large body of at least nominal adherents. The following incident suggests the probability that some traces of those ancient churches may be discovered in the interior of the empire.

A few days since a respectable looking stranger came into our chapel and listened with much apparent attention to the discussion. After service he stopped to converse. He said that he and his ancestors had worshipped only one God, the Creator. He knew of Moses and Jesus and Mary, said he was not a Romanist nor Mohammedan, neither had he seen our books, but that the doctrine was handed down from his ancestors. He did not know where they obtained it nor for how many generations they had followed it. He is from one of the western provinces of China, and said that in his native place there are some thirty families of the same religion. They have books but do not propagate them. I have been anxious to find the man again and converse more freely with him, but as yet have not been able. Some of his ancestors evidently received scriptural light from some source, which they endeavored in some degree at least to follow, and handed down to their posterity. Who can tell how many such instances there are, in which the seed sown may spring up and bear fruit without the knowledge of him who sowed it.

LETTER FROM DR. MACGOWAN.

Precarious state of China—Piracy.

Ningpo, Dec. 17, 1851.—The condition of this country is daily becoming more precarious. In addition to the rebellion which is extending in the southwest, the Manchu dynasty has cause for apprehension from hordes of pirates now infesting the coast. For some weeks past this city has been in a state of alarm, owing

to the appearance of a large fleet of these daring men just off the mouth of the river. Volunteers were enlisted and numerous plans were devised for defence in the event of an attack, which has been threatened. The recruits, or "braves," are from the distant hills and are a rude set of visitors. In the country it was generally understood that foreigners had all been massacred, and the friends of persons in our employ came to the city to ascertain how it fared with them. The "braves" have been sufficiently bold when there was no danger, and as they have met missionaries have not feared to mimic the operation of decapitating them. One of our number overheard the remark the other day, "Why! I thought that fellow's throat had been cut long ago!"

Last Sunday an action occurred off Chusan between the imperial forces and the pirates, which proved disastrous to the former. This result was wholly due to treachery. The admiral commanding the forces here, (a relative of the late emperor,) who was never ten miles from shore in his life, committed the attack to a commodore Wang, once a pirate but bought off and rewarded. The commodore, knowing the families of the pirates his old comrades, put many of them to death and plundered others. He was an object of great detestation to them, and every attempt was made to capture him. By means of spies they came to an understanding with the greater part of his fleet, which was, that after firing a few blank shots they should join with the pirates to surround the junks of the commodore and some of his adherents, which was done. Wang was captured and was to be slowly cut in pieces, but he so provoked his captors that they took off his head at once and eviscerated the body. About forty fell on each side. The imperial fleet had what was once the "Boxer," purchased of Americans, but she was the first to make off.

A perfect panic seized the Ningpo authorities as soon as they got the news. They applied to the commander of an

English brig of war accidentally in the river to remain awhile for their protection. But she must soon leave, when the community will be in a fresh excitement. This state of things is far from comfortable to those of the missionaries who are at all nervous, though there are none of them but would meet danger with coolness when it should actually come.

ASSAM.

LETTER FROM MRS. BROWN.

Additional candidates for baptism at Sibsagor.

Sibsagor, Feb. 20, 1852.—You will rejoice to hear that my little school still continues in an interesting state. The fourth pupil now stands before the church as a candidate and will probably be received and baptized before the next communion, with a middle-aged woman, mother of Kūntí, one of the pupils first baptized. This woman is the widow of a distinguished Brahmin. When she first came to us she was a firm believer in the Hindoo, and strongly prejudiced against the Christian religion. Being in feeble health and reduced to extreme poverty, she was induced for the sake of a support to betroth her daughter to one of the native Christians and allow her to be placed in the school under my instruction. For the sake of seeing her daughter she made frequent visits to the house, and by a long course of kind and gentle treatment we have been able to gain an influence over her, and have had the satisfaction of seeing her prejudices gradually give way. When her daughter avowed the Christian faith and asked for baptism she made no objection; and so anxious was she to witness the ordinance that she rose from a sick bed, and with the assistance of her little son walked with tremulous steps some distance to the water. After this her visits to the house became more frequent,—coming nearly every day when her health and the weather would permit. She has often taken the place of a pupil in the school

room, trying herself to learn to read and listening to the recitation of lessons from the Scriptures and catechisms. At our female prayer meetings she has been a constant attendant, but it was long before she could bring her mind to *kneel* with us, fearing the reproach and ridicule of her relatives and friends. But now, thanks to the power of divine grace, she not only kneels but *prays* with us,—and prays like an experienced Christian!

She is the first convert from among the women of her age, and she and her daughter the first from among the Brahmin caste in Assam. She is subject to chronic asthma and her health is very feeble and precarious, or I should have great hopes of her active usefulness among her own sex. She came and took her place in the “mothers’ meeting” the other day, saying “she had an unconverted son and step-daughter, and why should she not come with the other mothers, to pray for her children?”

Her daughter, according to promise, was married in December. She is the “flower” of the school, for she still continues to come. Her decision of character and zeal for the Christian religion will fit her, if she is spared to gain a few years of experience, for much usefulness, and to be a leader among the women of our little church. Her whole deportment is highly satisfactory, and her growth in grace and knowledge has been very remarkable.

TELOOGOOS.

LETTER FROM MR. DAY.

An encouraging tour.

Mr. Day communicates further information of the character and results of labor in the tour to Oodigherry noticed in a previous number, p. 176.

Nellore, March 11, 1852.—We continued the tour as proposed and reached home on the 24th February, and found all things prosperous and increasingly encouraging. Through excessive labor in preaching in some places and exposure to a late sun and heavy dews, (being obliged several times to travel late in the

morning and to be out without tent all night,) my health at one time failed by a severe cold and loss of voice, and Mr. Jewett's by diarrhoea; but it was matter of great thankfulness that only one of us was ill at the same time. Moreover, when one was entirely laid aside from preaching for several days and there was great call for labor, the other seemed specially strengthened and sustained, and was thus enabled to accomplish, as it were, the work of both. And it is now matter of thankfulness to God that after some days of rest and refreshing the health of both, as also that of sr. Jewett, is good.

Our return route, northward and eastward until we reached the great northern road, was mostly among smaller villages than those we visited going to Oodighery, but in general was attended with the same satisfaction and encouragement as to our object, as the former part of the journey. People every where, (except in two very small villages, and in one of these their conduct was owing chiefly to fear,—only the women and a few men being at home, the rest in their harvest fields,) seemed pleased to listen to our preaching; and many of such as could read, after hearing the gospel preached, took books. About 800 books and 1000 tracts were distributed on the tour, through a distance of 150 miles.

Hopeful cases—Help needed.

At one place we met a most interesting case of a person high in rank and influence, who appears to be "not far from the kingdom of God." He first heard the word preached in 1841 or '42, and then and since received portions of Scripture and tracts. He privately declared his belief in Jesus Christ the Son of God, and begged our earnest prayer for God's blessing upon him that he may be saved. O! what a refreshing to our hearts was this!—Almost immediately after our arrival home another young man came and privately declared himself a believer in Christ. He appears well and has requested to be admitted among us as a disciple and baptized. We hope, but

are not yet clearly satisfied, that he is a new creature in Christ. Doubtless there are hundreds round about, almost persuaded to be Christians, but weak, and waiting for others to break the way. O, how we need the outpouring of the Holy Spirit!

We have just closed several days of hard labor in this place, among the many thousands come to the great annual festival. As last year, we had two tents pitched by the way, one for women, where Mrs. Jewett taught in the name of Jesus, assisted by sr. Laksh'am'ma who was baptized last year, and the girl in the boarding shool who we trust is a real convert to God; part of the time also by one or other of the native brethren. The other tent was occupied by br. Jewett and myself with the native brethren. During four days, including last Sunday, the word of the Lord was freely proclaimed to many, both men and women, and nearly 1000 portions of Scripture and more than that number of tracts were distributed. Such is the impression now generally abroad on the minds of the people that, while some ask, Where is your God? and others stumble at a salvation freely offered, and others see not how it will be possible to live in this world without lying, cheating, &c., scarcely is the man found who either directly opposes our work or attempts to defend the religion of their fathers. But who shall carry out the work among the vast population of these regions? What are two missionaries and two or three native helpers, that on us so vast a work should be left to rest so many years? Must we, after all, see the harvest perish, and finish our course alone?

NORTHERN FRANCE.

EXTRACTS FROM CORRESPONDENCE.

In the present disturbed and unsettled state of things in Europe, and the doubt that rests on the prospects of religious toleration upon the continent, our readers will find a reason for an apparent want of fulness and explicitness in the communications

from France. We give some extracts from a number of letters recently received.

Uncertainties—Courage and progress.

May 14, 1852.—The state of things in F——'s field is yet undecided and the aspect threatening. There seems to be a determination to do what can be done to arrest the work. At the last date, 3d inst., nothing direct had been attempted at L——, but the day previous the mayor, garde champêtre and one of the municipal councillors came upon F—— at S—— and declared a *procés*. The names of about forty persons were written down,—others dodged out of the way. I have no news for the last eleven days. In every other part all is tranquil. Mr. L—— not long since interred at C—— a child of one of the sisters and had an immense concourse of the people of the town both at the chapel and the cemetery, and an agent of the police to keep order. It is one week this day since L—— went to Paris to see what could be done by way of obtaining an authorization for the meeting of the little church there.

There is no certainty, no law to which we can appeal. There is no other law than the good-will of the President. A decree has come forth of late forbidding the teaching in primary schools of anything but reading, writing and grammar, and they must not meddle with the logical analysis of that. The whole affair of instruction is given into the hands of the Jesuits, religious orders are multiplied and the insolence of the clergy unexampled.

I have no news. The earth with the celestial bodies holds on its way apparently, the purposes of God are developing and accomplishing themselves—and who shall prevent?

May 17.—I have yet no news from Paris, and do not know whether I ought to encourage myself or not to hope for success. I hope we shall not be forced to become wholly inactive, and do not see any greater reason to withhold effort than I have hitherto seen in each successive season of difficulty. Things may

turn more advantageously for us than we have feared of late. Pray for us, as I am sure you do continually. The brethren seem to be of good courage and there are indications of progress.

Candidates for baptism are spoken of in several places. A letter communicated from one of the brethren mentioned above, shows the evil temper of the magistrates, and the firmness of faith that encounters it.

Threatening proceedings.

May 18.—*A week of tempests* would be the epigraph of what I have to tell. On Sunday, 7th inst., after the morning meeting and at the moment of going out of the chapel, a gensd'armes came and requested me to go with him to the brigadier of the gensd'armes. Br. L—— would go with me.* We had to traverse the whole town, and as it was noon, the moment when many people are passing in the streets, it was speedily reported that we were in prison. Some said it was well, others were indignant at it. One woman fell sick upon it. The brigadier of the gensd'armes told me he had received a letter from the Procureur of the Republic, ordering him to find out who told the mayor of S——, when he came to declare a *procés-verbal*, that we had received an authorization from the préfet for our meetings.

“‘Noboby,’ I replied, ‘told him so. I did indeed pronounce the word préfet, but in the following manner. The mayor and his company, seeing with what civility we treated them, though they had spoken very roughly to us, seemed to be ashamed and confounded, and said that they were sent, that they were obliged to do as they were ordered. Then I remarked, Gentlemen, we ought always to utter words of truth. I do not believe that the préfet has ordered you to do what you have done. He told me all that depended on the caprice of the local authorities; and it was dropped there.’

“‘But,’ said the brigadier, ‘what did the mayor say to you when he entered, and what answer did you make?’

“‘The mayor said to me, By what order are you here? You must have a

permission from me to meet together.—Sir, I replied, when four years ago we opened a place of worship at S—— we conformed to the laws. The decree of the 25th March not being, as I think, retroactive, I did not consider it necessary to demand an authorization at the time of its promulgation.'

"The brigadier wrote down my answer and we left him, after he had told us that he would come and declare a *procés-verbal* the next Sunday, though there should be but ten persons. Having returned home we ate and immediately after began divine service for the afternoon. I preached from Rev. ii. 10. We celebrated the holy Supper. We were happy.

Christian peace in prospect of death.

"To this alarm there was quickly to succeed another, but a very different one. Our young sister N——, who is consumptive and had not been to the communion for five months, yielding to an irresistible desire and profiting by an amelioration in her health, came from R—— to praise the God of her salvation and to commune with us. But the effect of the journey no doubt occasioned a relapse, so that she was obliged to remain at our house. During the night of Monday, 10th inst., she rapped on the wall forming the partition between her room and that where we were. My wife and myself arose and found her body in a sad state, but in what a glorious condition was her spirit! We lavished upon her all necessary attentions, but she was no better, and we were obliged to pass several nights with her, thinking that she was going to die. God employed this means for communicating to me spiritual blessings. 'I am not afraid of death,' said she, 'you can do me no greater pleasure than to talk to me of death.'—'What happiness to belong to Christ!' said she to me at another time, when I had been speaking to her of that glorious Saviour. O, my brother, what a glorious state of mind! I cannot describe the impressions made on my heart. Death is precious to the child of God, and if we do not

always contemplate it in this light, if we cannot always say Amen to the words of Paul, 'For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven,' it is because our hearts are distracted, it is because we have not a sufficiently vivid perception of the realities of the world to come.

Fear of them fallen upon the people.

"Whilst we were thus called to contemplate the kindness of the Eternal, who knows how to deliver his children from the terrors of death, one of our sisters, who with her husband is to be baptized in a few days, was called upon to admire in a different way the deliverance of God. The house was struck by lightning. The fluid passed down the chimney; she was sitting within five or six feet of it reading the bible, yet it did not touch her. The people of the village ran up and said, and say still, that it was because she was reading in the bible God would not suffer any evil to touch her.

"I must tell you, that the opinion that we are the objects of God's particular attention and protection is singularly current in this region. It results from several misfortunes which have befallen our persecutors. For example, the wife of the greatest persecutor of D—— died of a long and painful malady. Her daughter fell sick of the same disease, and she had so vivid an impression that it was a chastisement from the hand of God for their wickedness towards us, that she besought her father with tears to send and invite our brethren and sisters to come, that she might be reconciled to them before she died, to which, you will not doubt, our brethren willingly consented. At S——, one of the chief of those who burned [in effigy] our br. at L—— carnival, fell from his horse in the midst of his companions in folly, split his knee and will go all his life on crutches. Another, a member of the council appointed to watch us, and who cried in the streets, 'I have two sheets of stamped paper to make *procés-verbaux* against the Protestants,' was himself under the necessity of appearing the next week before the

Procureur of the Republic for having spoken against the government.

Resignation of place for conscience' sake.

"On Saturday, the 15th, Mr. D—— came to my house. He told me that the master of the school in which he was professor, had told him that on account of a cavalcade to take place on Sunday the scholars would go to mass with music; and that thereupon the following dialogue came off:

"I shall not lead the school music to-morrow, sir."

"Why not?"

"Because I shall not go to mass."

"And will you go next Thursday?"

"No, sir."

"And afterwards?"

"No."

"But do you not know that if you will not go to mass you cannot stay here?"

"I must then decide to look out for myself."

"But you are a dishonest man. You told me at Easter that you would stay till the end of the year, and now——"

"Sir, I do not refuse to stay, but my conscience forbids my longer participating in Roman Catholic worship."

"You will resign and go home during the holidays, so that the scholars may be ignorant of your determination. Promise me that you will say nothing to them in the afternoon school, or I forbid you to conduct it."

"Mr. D, after relating this, added that he could not go to his aunts' (he has neither father nor mother,) because they are so furious against the truth. I offered him hospitality. He returned and sat up very late to write his resignation and a farewell letter to his scholars, and to arrange his trunks. The next day he came to meeting at S——.

"At the morning service, not far from half past eleven, two gensd'armes came among us with much civility and declared a *procés-verbal* against me. They said nothing to my brethren and took my name alone. Perhaps they think it would raise too great a cry if they were to attack too many persons at a time.

"In the afternoon as was preaching, Mr. C—— of R——, who has for several years persecuted his wife, entered, and asked me where she was. 'She must come—she must go out.' 'Sir,' I said, 'she was here in the morning, but I do not see her now.' She had stooped down between two benches. He spoke injuriously to me. I said, 'Do not interrupt us, sir, I beg of you not to interrupt us.' There was a certain animation in my words. When I had finished my sermon, I was troubled and said to myself, Instead of telling that wicked man not to trouble us, you might have asked him why he thus persecutes his wife, and you would perhaps have brought him to a better state of feeling. As I went out I saw his son. I told him to ask his father to come and speak with me. I gave Mrs. C—— notice of my intention, but his son having met him near Mr. L——'s door she had no time to conceal herself. He ran furiously upon her. She fled into one of L——'s upper rooms, but he was there as soon as she and broke the door with his foot. Our brethren ran and hindered him without noise from doing anything more. When he came down I said to him, 'Mr. C——, I believe you wish to respect yourself. Tell me, then, without noise, why you thus persecute your wife. Is she worse now than formerly? Does she not seek to render you happy by all the means that God approves? To these questions you are obliged to give an answer favorable to your wife. Why then do you injure her because she has become better? I have been told that you think she maintains us! It is untrue. If she ever gave me a hard—I say it before my brethren who are without doubt acquainted with the fact—the gospel which I preach is false and I am the most notorious of liars.' I followed him to Mr. C——'s, whose brother-in-law he is. We talked a long time together. He became calm and appeared almost ashamed of his conduct. God grant that our sister, rich in spiritual peace, may become so likewise in conjugal peace."

MISCELLANY.

AMERICAN AND FOREIGN BIBLE SOCIETY.

At a meeting specially called in New York, April 14, a report was presented from the Board on the Publication and Sales department, which in accordance with the action taken at the last annual meeting is to be kept distinct from the general operations of the society. While the *printing* of English bibles and testaments is gradually discontinued, it is deemed necessary,—to preserve the rights of life directors and members and to meet the demands of colportage, especially among our immigrant population, as also to fulfil trusts already vested in the society,—that home distribution should to a limited extent continue to form a part of the society's operations. The resources of this department as reported, including a sum due the society, were \$30,235.01, the expenditures \$29,977.42.

The lease of the rooms heretofore occupied having been terminated, a committee was appointed to raise a building fund, to procure a convenient edifice for the use of the society at a cost not exceeding \$100,000.

The annual meeting was held at Cleveland, Ohio, May 13. The Treasurer's report showed the receipt during the year of \$42,312.25, and an expenditure of \$41,682.98. Of the appropriations \$21,474.34 were for the circulation of the Scriptures in Asia and Europe, Hayti, Canada and New Mexico. There were issued from the depository 10,584 bibles and 24,248 testaments. The officers are the same as last year, except that Hon. J. M. Linnard, of Pa., was chosen a Vice President in place of Rev. J. L. Dagg of Ala., and Rev. R. Babcock, D. D., was chosen Corresponding Secretary, to which office he was appointed during the last year to fill the vacancy caused by the resignation of Rev. S. S. Cutting.

AMERICAN BAPTIST PUBLICATION SOCIETY.

The thirteenth anniversary was held in Philadelphia, May 5. Forty-three new publications have been issued during the last year, thirty-seven of which were bound volumes. The most important of these are eight volumes of Bunyan's writings (including cheap editions of his Pilgrim, "Heavenly Footman" and "Barren Fig Tree,") Minutes of the Philadelphia Association from 1707 to 1807, Dr. Gill's celebrated tract on Infant Baptism, Hall's Help to Zion's Travellers. Whole number of publications on the society's list 335, of which 126 are volumes.

The colportage enterprise of the society has been enlarged. Thirty-seven "colporteur missionaries" have labored in eleven states and in Oregon,—ten more than the year previous. Their labors extend to Germans, Dutch, Irish and French, also to sailors. Six of them are Germans. Thirty-three libraries have been furnished to ministers and Sabbath schools, of the average value of ten dollars each. The fund for gratuitous distribution, \$10,000, has been made up, and the interest for one year fully expended. For the building fund \$17,633 have been secured, leaving \$7,367 to be raised.

The Treasurer's report exhibits receipts from sales, donations, &c., to the amount of \$42,358. The stock of the society in books, tracts and paper, is valued at \$16,147.06; stereotype plates, &c. \$14,486.78; total assets, including permanent funds and excluding copyrights, \$55,953.54. The book sales have defrayed the salaries and business expenses, and paid an amount equal to six per cent. on the working capital for the benevolent operations of the society. These operations not only extend to all parts of our own land, but grants are made to mission stations in China, Burmah, Siam and Hayti, also to Canada and the continent of Europe.

AMERICAN BAPTIST HOME MISSION SOCIETY.

The annual meeting was held at Cleveland, Ohio, May 14–16. Four directors and thirteen members for life deceased during the last year, also two missionaries—Rev. S. S. Whitman, of Wisconsin, and Rev. J. B. Parsons, of Iowa. The number of life members now enrolled is 2,367, and of life directors 367. The receipts into the treasury, including balance at the beginning of the year, were \$42,984.91, disbursements \$36,869.28, balance in the treasury \$6,115.63; liabilities of the society at the close of the year, \$30,213.03, available resources, \$8,915.63;—leaving a balance of liabilities amounting to \$22,297.40. The monthly circulation of the Home Mission Record exceeds 16,000 copies.

During the year 141 missionaries were in commission, occupying fourteen states, territories and provinces, as follows: five in Canada West, laboring at six stations; six in Canada East (connected with the Grand Ligne Mission) at nineteen stations and out-stations; one in New Hampshire and two in New York, fields resigned for the future to local missionary bodies; one in Delaware; three in Ohio laboring at four stations and out-stations; twenty in Indiana; thirty-six in Illinois, (including three German preachers) at 114 stations and out-stations; thirteen in Michigan; twenty-four in Wisconsin, at sixty-seven stations; nineteen in Iowa, at forty-two stations and out-stations; three in Minnesota, at five stations; four in Oregon, at ten stations and out-stations; one in California, at four stations and out-stations; and three in New Mexico. Eleven ministers were reported as under appointment to commence labor after April 1, and eight in commission last year ceased to require aid from the society. The missionaries report that eleven houses of worship have been completed and nineteen are in progress, twenty-seven ministers were ordained, forty-six churches organized and 1,187 persons baptized, during the year. The churches aided by the society have contributed \$3,111.64 for various

objects of benevolence, and about \$12,738 for the support of their ministers.

The late annual meeting being the second decennial anniversary, the report naturally reviews the progress of ten years. During that period the field of the society has been very greatly enlarged by the extension of our national sovereignty over a large territory, and the unprecedented rapidity with which population is setting westward, as well from Europe as from the older states. The society has employed 877 ministers of the gospel, whose aggregate labors equal those of one man for 828 years. By their agency 354 churches have been organized, 246 ministers ordained, 105 houses of worship built, 9,468 persons baptized and 15,263 signatures gained to the temperance pledge. Sixty-five churches once aided have become self-supporting.

In view of the wants of California, Oregon and New Mexico, the rapid growth of the north-western states and territories and the claims of the mineral region of Lake Superior, a decided enlargement of the society's operations was deemed necessary, and a resolution was passed encouraging the Board to expend the sum of \$60,000 during the present year. The officers of last year were all re-elected.

AMERICAN TRACT SOCIETY.

The twenty-seventh Annual Report, presented at New York, May 12, shows an unslackened progress. During the last year ninety-six new publications were stereotyped in English, German, French, Spanish, Portuguese, Italian, Dutch and Danish, of which twenty-five are volumes; making the whole number on the society's list 1,685, of which 352 are volumes. Besides these, 170 publications were approved at foreign stations, including thirty-four volumes; making the whole number so approved 2,763, of which 253 are volumes. The American Messenger, monthly, has a circulation of 200,000, besides an edition of 25,000

in German. Of the Child's Paper, a monthly edition of 125,000 is printed. There were printed 11,143,000 copies of tracts and other publications, making 316,518,500 pages; circulated, 8,892,973 copies, 283,296,568 pages; whole amount circulated since the formation of the society, 128,719,840 copies, 3,060,383,972 pages. The gratuitous distribution during the year amounted to more than 65,000,000 pages.

Including 170 students who have labored in vacations, there were 643 colporteurs engaged in the society's service, selling or giving the society's publications, conversing with individuals and families, and addressing congregations. By this agency 488,624 volumes were sold, 137,115 granted, 13,199 meetings attended, 552,538 families visited, of which 38,354 were found destitute of the bible, 62,442 destitute of all religious books, 51,462 Roman Catholics or "fatal errorists," 88,677 habitually neglecting evangelical preaching.

The receipts into the treasury, including a small balance at the beginning of the year, were \$342,858.93, of which \$116,406.41 were from donations and legacies. The expenditures were \$342,199.10. The American Tract Society at Boston received and expended in Maine, Eastern Massachusetts and Rhode Island, (over and above sums paid to the society at New York, amounting to \$42,466.44,) \$22,684.56.

PRESBYTERIAN BOARD OF MISSIONS.

The report presented at the annual meeting in May last, shows the receipt from all sources of \$145,059.06, and the expenditure of \$144,472.48. Thirty persons were sent out as missionaries and assistant missionaries during the year,—some of them missionaries returning to their fields. The missions of the Board are among the North American Indians, in Africa, Northern India, Siam, China, and Europe, and among the Jews in this country.

Among the Choctaws, Chickasaws, Creeks, Seminoles, Iowas, and Sac, Omahas and Otoes, Chippewas and Ottawas, are laboring eleven missionaries, seventeen lay assistants, and twenty-eight females, teachers, and the wives of missionaries and assistants. Four native assistants are included in this summary. The schools contain 368 pupils, of whom 325 are boarded and clothed by the missions. Church members reported, ninety-three. Most of these missions are reported as in an encouraging condition and urgently needing more laymen as assistants.

The African missions are among the Kroos in Liberia, and on the island of Corisco near the equator; consisting of three missionaries, three lay assistants and three females. There are 163 scholars, of whom six are boarders; and ninety-six church members are reported. One missionary and his wife were lost at sea.

There are three missions in Upper India, with ten stations, twenty-six ordained missionaries, including ordained native preachers, twenty-one females, wives of missionaries, and twenty-one native assistants. Church members reported 231; scholars, chiefly in schools of a high grade, 1,914, of whom 117 are boarded and clothed by the missions. Issues of the press, 4,797,160 pages. "The work is great, but the signs of progress are cheering."

In Siam is one station, with two missionaries, one physician and one female missionary; one native assistant. The favorable state of the kingdom encourages to more extended labor and calls for additional missionaries.

There are three missions in China, at Canton, Ningpo and Shanghai, with ten missionaries, one physician and another lay assistant and eleven females— one a teacher, the rest wives of missionaries; church members reported, nineteen; scholars 206, of whom eighty-seven are boarders; issues of the press, 2,808,160 pages.

The Board send no missionaries to

Europe, but appropriated last year \$4,500 for the support of native ministers and colporteurs under the direction of evangelical societies on the continent. Among the Jews three missionaries have labored in New York, Philadelphia and Baltimore.

AMERICAN AND FOREIGN CHRISTIAN UNION.

This society, organized for the prosecution of missions among Roman Catholics of this and other countries, held its annual meeting in May last, at New York. The Treasurer acknowledged the receipt during the last year of \$56,649.91; the expenditures were \$51,644.18, leaving a balance of little more than \$2000 to the credit of the present year. The annual report sets forth as two grounds of encouragement, the fact that the Board have been enabled to find an increasing number of suitable laborers for the work in which they are engaged,—a work rendered difficult by the diverse characters and languages of the people with whom the society has to do;—and the success which has followed their efforts. The Board have revised with much care their plan of operations in the home field, to secure more economical, systematic and effective labor. The usage of employing in missionary or other labor persons who have renounced popery without uniting with any Protestant communion, has been abandoned, and every laborer is now in connection with, and responsible to, some evangelical church, by which he is accredited.

Eighty-five persons have been employed in evangelical labor in fifteen states, publishing the gospel in six languages,—German, French, Spanish, Italian, Irish and English. Some are pastors, preaching to single churches composed mainly of converts from Romanism, some preach to two or three congregations in rotation, and others are evangelists laboring through considerable districts, publicly and from house to house, distributing scriptures and tracts, organizing Sabbath schools where practicable, or procuring

the attendance of children in schools already established. The results of these labors cannot be very accurately presented in a statistical form; they are quiet, unobtrusive, sometimes perceptible only in their effects; but in general it is stated, “more than 20,000 families have been visited, and kindly and faithfully conversed with upon the subject of religion and their personal salvation. Thousands of pages of religious tracts have been distributed among them, some hundreds of bibles and testaments have been sold or given to them. *Many hundreds* of their members have been induced to attend Protestant places of worship, and more of their children have been gathered into such Sabbath schools; and a large number have been converted to Christ, and are now zealous disciples, and active and happy in his service.”

Abroad, the society operates in Canada (through the French Canadian Missionary Society), in Hayti, where two missionaries are laboring, in Chili and Brazil, (coöperating with the Seamen's Friend Society,) in Ireland, where one missionary, the Rev. Alexander King, does good service for the truth, in France (through the French Evangelical Society), in Belgium, Sweden and Italy. The whole number of foreign missionaries in its service is about twenty-five, making the whole number of laborers 110.

The report urges the necessity of stronger effort in the direction of its aims. With between two and three millions of Roman Catholics in the United States, and not less, probably, than 250,000,000 of Papists, Greeks, Armenians and others, in the old world, holding substantially the same fundamental errors, immense numbers of whom are accessible, it sees a field demanding diligent cultivation, but receiving comparatively little attention. It finds in the successes gained both at home and abroad, particularly in Ireland, encouragement to go forward, and in the profusion with which the Romish church contributes for the diffusion of its errors, an argument for greater zeal in those who love the truth.

AMERICAN BAPTIST MISSIONARY UNION.

TAVOY MISSIONARY SOCIETY.

We have received, in a pamphlet of twenty-four pages 12mo, the seventeenth Annual Report of the Tavoy Baptist Missionary Society, presented Oct. 22, 1851, with the proceedings and addresses at the annual meeting. The leading facts presented in the report have of course been already communicated in letters from the mission, but the extracts from the correspondence of *native preachers* here furnished, have a peculiar interest, apart from any novelty of information they might possess. It is difficult to realize that the writers we quote were so recently brought from the darkness of heathenism and such deeps of social inferiority as the Karen occupied.

Quala, pastor of the church at Pyeekhyia, who has been laboring temporarily at Mata, in a communication dated Sept. 5, says:

"After the meeting in January, those who were appointed as travelling preachers to go about in this region, returned, and reported that a village of heathen Karen to the north were anxious to obtain a teacher and to become Christians. This claim was presented to the church, and an individual named Sau Thao offered himself as willing to go. He has had experience in former years as a teacher and preacher, and was accepted by the church. It was then proposed that a collection should be taken up for his support. As it was a new thing," continues the native report, "it was distinctly stated that none were forced or urged to give. It was simply said to the people, Let those whose hearts move them, give for this object, that these villagers who have called for a preacher may not be turned away empty on our account. Let each give what he likes, that they may have the word of life. But if one's mind does not move him to give, let him not give. Thus some gave an anna, some four annas, some eight annas, and some but three pice. The collection in all amounted to twenty-five rupees, six an-

nas and three pice. There were some who said, We have nothing and can give nothing."

Some interesting particulars are given by the same preacher in a letter from Mata of Oct. 2. "On the 28th of September" says the Report, "three persons were baptized, two of them females and one male. After giving an account of a person who had been the occasion of producing a difficulty in the church in reference to some property belonging alike to all, which he determined to appropriate exclusively to himself, but who had been brought to repentance, and apparently to a better state of mind than he has ever before evinced, the letter goes on to state 'that there is manifestly a work of the Spirit going on among the people; the disciples who were scattered abroad in all directions, have been gathered together again; and being near their house of worship, they assemble uniformly and hence hear the gospel and are led to confess their sins. Many sins which they had before denied, they now bring forward and confess. Hence we have much reason to hope that God has turned again to visit his people, and that he will not leave them.'"

"The village alluded to above, as the heathen Karen for whom a teacher was selected to be sent by the church," the Report states, "has not yet received a teacher, as the one selected was taken ill, and was unable to go. Repeated requests have since been made by the villagers for a teacher and they are still waiting for some one to be sent. A young man from the village, who has learned to read Burman, called in town during the rains, for Burman books with the intention of teaching the people to read in that language. But after a little instruction he concluded that he should be able to teach them in their own language, and went away supplied in books for that purpose. He seemed resolved to do what he could, and though still in darkness he was determined to be the means of imparting light to others."

"A good state of feeling seems generally to prevail" at Lauloo. "A young man from the school for native assistants in town, has been stationed as their pastor, and seems not only to conduct himself in a manner to gain the good opinion of all the people, but to be taking enlightened views in regard to the relations of the people to their pastor. In a communication dated in May, principally giving an account of a tour among the unconverted Karens in connection with another person sent out as a travelling preacher, he says of the church : 'I have no reason to complain. The church has provided for me. Sau Laua gave me four rupees and four annas, and also gave me a puso which he purchased for me.' Other disciples have also given small sums.

"In a letter dated the first of Sept., after giving an account of the poverty of the people, and the circumstance that some of them were without rice, he remarks, 'The disciples have taken good care of my wants. One has given a half rupee, another six annas, another a rupee, and also bought me a garment which cost a rupee.' This was from an aged woman. Thus has she given an example for her children in following the truth and in good works."

An improved state of things at Newville is noted. "A number of years of decline, followed by a succession of epidemics — the small pox, measles and cholera — left them in a deplorable state. It might in truth be said that their house was left unto them desolate. A young man from the school for native assistants was stationed here during the year, who has faithfully contended with the obstacles, the evil habits induced upon the people by their wanderings and frequent alarms. Some of these evils required authority as well as patience and firmness on his part. But it would appear that a good degree of success has attended his efforts. He writes on the 7th of Jan. 'The church in this place has been much improved above its former condition. Nine families have returned and built their houses near the chapel, others have resolved to come at the beginning of the dry season. Others listen to our exhorta-

tions. I feel that God has helped his people in a signal manner.' He complains of one who will not attend the meetings, and refuses to return to the company of the disciples. 'But we have determined,' he says, 'to bear with him, till the time expires when others have agreed to come.' He is also happy to say that those who had been set aside from the communion of the church for misconduct, come with apparent humility and confess their sin.

"The church has been employed in repairing the chapel during the rains, and individuals in building their houses, so that they have not been able to cultivate their fields as they would otherwise have done. But they say, 'We are now beginning anew. We have hitherto had no settled abode, hence we have lost much of our labor and now we have the trouble and expense of building our houses anew. But by the help of God, hereafter, we hope to see what we do, come to something, without wasting our time and energies by fruitless wanderings.'

"Klotshai, the second village on the Tavoy river, has by advice been nearly abandoned. There are however a few families left. They have a nice new chapel, and their teacher is to be supported pretty much by themselves. It was found so difficult to get the people in the neighborhood to build their houses near the chapel, that all who were not disposed to do so, were advised to go to one of the other two villages, as might suit them best. This the most of them have done.

"The Assistant writes : 'There seems to be a disposition in the people to do what they can. The two families which had been scattered away have now returned and begun to build new houses, and we hope they will complete them. The disciples have made preparations to repair their chapel and have employed carpenters to do so. It seems this year as if God had again visited his people. The disciples provide for me such food as they eat themselves, and permit me to fare as they do. If four families are able to support a teacher as these do me, there could no where be any ground for complaint. In future I have no doubt they will take care of their own teacher.' It

may be remembered that this same man, in the same place, when there were more than twice the present number of families belonging to the place, has been nearly left to starve, though receiving a considerable sum from the funds of this society. This he hopes will never occur again."

RECENT INTELLIGENCE.

Burmah.

The first of the following letters under date of Maulmain, it will be seen was written before the commencement of active hostilities between the English and Burmese, of which information has been received through other channels. Martaban was taken on the 5th of April; Rangoon was attacked on the 11th, and on the 14th the positions of the Burmese were all carried, including the Dagong pagoda, which had been strongly fortified and was expected to hold out a desperate resistance. Dr. Dawson writes March 28th :

It would be premature to speak of the probable results, in a missionary point of view, of the pending difficulties between the two governments. Nothing can be done in the way of an advance toward the capital till some definite settlement has been made. Under any circumstances, missionaries, I apprehend, will be allowed to enter and labor. Besides Rangoon and Ava, it is to be hoped, Bassein and Prome may soon become the seat of permanent missions both for the Karens and Burmans in those sections of the country. When these posts have been occupied, other fields will then be opening up in the direction of the Shyan states.

The cholera has been prevailing for some time past in Maulmain and the surrounding districts, to a fearful extent. Some of the villages, it is said, have been completely depopulated by death and the flight of the surviving inhabitants. Many of the Karen Christians have died of it. The tsokay or chief of the village of *Ko-do-ko*, a Christian man, was brought down in a boat to Maulmain in a dying state. He lingered till the following day and expired. It has also entered the Karen theological school and removed a young man named Kha Pay, one of its brightest members. He had endeared himself to his teachers by his amiable spirit and Christian zeal, and was much loved by all his classmates. While sinking under

disease his ear caught the voice of prayer going up in an adjacent room; he said he loved to hear the sound of prayer. He expressed the deepest interest for the spiritual welfare of his father, who was then absent. Exhibiting to the last the triumph of his faith in Christ, his end was peaceful and happy.

The capture of Rangoon suggested to Messrs. Kincaid and Dawson the expediency of embracing an early opportunity of visiting the place to look after their effects. Mr. Kincaid arrived there on the 13th of April, and Dr. Dawson on the 18th. Dr. D. writes on the 22d :

After an unparalleled defence, which continued nearly four days, this devoted place fell before the British arms on Wednesday, the 14th of April. No other than a European power could have achieved in this instance a victory over the Burmese. Their determined bravery, their indomitable industry and perseverance in fortifying this sacred spot, their great labors and sacrifices, prove that these people are a noble race of Asiatics and could not submit to be conquered without a fierce struggle. Hostilities commenced on Sunday morning, the 11th, contrary, it is said, to the wishes of the general, who desired to rest on that day. But some of the steamers having moved up the river to take up their designated position, the stockades opened upon them, and immediately a general firing ensued. Having no pleasure in the war I had no desire to be a spectator of it, and did not arrive till the third day after it was all over. The bombarding of the different stockades was an awful Sabbath day's work. One of the principal mines at the main wharf was fired by a shell and blew up with a terrible explosion. Many unfortunate Burmans were instantly hurried into eternity. Everywhere there are evidences of the dreadful havoc occasioned by such conquests. The site of the old town is a scene of frightful desolation. There is not a house to be seen. Thousands of beautiful fruit trees have been cut down. Brick buildings demolished, frame houses burned to the ground, the wells of pure water choked with rubbish, streets covered with heaps of bricks, pitfalls and hiding places dug in the ground—all is one wide ruin, making Rangoon as inhospitable as any city in the world.

pitable and repulsive to its invaders as the ingenuity of its natives could devise. Its desolation and overthrow are now complete.

The attack on the Dagong pagoda began at six in the morning, and it was midday before the English troops gained possession of it. Enclosing this favorite shrine of the Burmese, including the site of the new town, there is a substantial stockade. The labor expended in erecting it must have been prodigious. Huge logs had to be dragged from the bank of the river, a distance of about two miles, and scores of their monasteries and zayats were torn down to furnish timber. As a fortification it is perhaps unequalled in all Burmah. At the outside, and entirely surrounding this wooden fort, is a margin of facies or spikes driven into the ground, intended to obstruct the approach of the enemy toward the walls. At the different forts there were over 150 cannon mounted. The English had a force of only 5000 men, but they had a heavy park of artillery, while the Burmans, they say, numbered between thirty and forty thousand men. The loss of the former was seven officers and twenty-seven men killed, and over one hundred and fifty of all ranks wounded. Reports state the casualties of the poor Burmese as two thousand killed or wounded. During the movement of the troops the weather was oppressively hot, causing the death of two or three officers and several men by "stroke of the sun." Since their arrival here many of the Europeans have died of cholera brought on by exposure and fatigue. Among the deaths by this disease was that of the Rev. Mr. Baker, chaplain of H. B. M. frigate Fox, a very amiable man, the pleasure of whose acquaintance I had enjoyed for several weeks.

The immediate cause of war was the firing from the stockades down the river on the steamer Proserpine bearing at her masthead a flag of truce. The vessel was coming up to town to learn the king's reply to the governor general's letter. After silencing their guns she retired to the mouth of the river where the fleet lay at anchor. There has since been no communication between the two governments, except a note sent by the fugitive

governor to the English general. It was brought down day before yesterday from Maubee, some twenty-five miles distant, and was considered very unsatisfactory and offensive in its tone. The general threatened the bearer of it, a *tseetkai* (native judge), that if he brought any more such letters they would hang him on the first tree.

A report is in circulation among the refugees who are now flocking in for protection, that the King of Ava is dead; whether of disease or by violence is not stated, and whether there is any truth in the rumor is yet to be seen. It is said there are two aspirants for the throne, a half brother and a foster brother of the late (?) monarch. A crisis may therefore have come in the affairs of this country which it is to be hoped will be productive of good. We await with much interest the receipt of authentic information from Ava.

On the withdrawal of the Fox from before this town in January last to commence the blockade of the river, there were many Armenians, Hindus and other foreigners who remained, either from choice or because of their inability to leave. These have passed through a painful season. Stripped of most of their property, their houses were razed to the ground and themselves were kept, not in prison indeed, but as prisoners, under the daily apprehension of death. It was frequently said in the hearing of some of them most friendly to missionaries, that if there were a European in the place he should be barbarously destroyed. The whole blame of the war was laid at our door; though I can say that I had no more to do in the matter than if I had been living in Greenland. The glory of missions and of the God of missions, in my humble judgment, is better advanced in heathen countries by submission than by resistance to authority, unless Christian principle is compromised, when the higher duty we owe to Christ must guide.

Some of the Burmese and Karen Christians have already come to visit us. They had fled to the jungle and there kept concealed. None of them, so far as we have been able to learn, have been killed. We have heard of the safety of

the venerable Ko Thah A, the native pastor, and hope soon to meet him.

Among the European troops now in Rangoon we find several pious soldiers, converted on the Madras coast under the ministry of the Rev. Mr. Page, pastor of the Baptist church at Madras. There are also a number of Wesleyan brethren among them, and all seem to walk consistently together in the bond of Christian charity. It is refreshing to meet on this scene of "war's loud alarm" those who love our common Saviour.

We are now occupying an abandoned monastery, just so far out of the way of the troops that we are not mixed up with them. As we have neither tables nor chairs, I sit by the side of a box and write this on the top of it. We sincerely trust that the Lord will make our path plain, and give us grace and strength to do his holy will.

Assam.

Mr. Bronson writes from Gowahati, where he had spent a few days, on the 27th March:

On Lord's day the 6th inst. I had the pleasure of baptizing at Nowgong five more of the members of the Orphan Institution. These had for a long time given us hope, and during the present awakening in the school seem to have consecrated themselves anew to the service of Christ. Six others came before the church and desired to unite themselves to the people of God, but it was thought best on account of their youth to give them further time for examining their hopes. The church also felt desirous to see something more of them and to give them more particular instruction upon the qualifications and duties of Christ's disciples. The Holy Spirit is hovering over us on the one hand and on the other—temptations and trials beset the path of others. Our converts are *anxious comforts* to us, if I may use such an expression. They are all babes in Christ, ready to fall, and we must feed them with milk and nurse them with the care of the fondest mother.

Our dear brethren Danforth and Ward seem to be getting on very well here. A very neat little chapel is up, the frame of the belfry is erecting and will soon be covered in. The brethren at Nowgong and Sibsagor are prospering and the little

churches are becoming stronger. Yet we have our discouragements, and daily and hourly are our anxieties increasing as the cause makes progress.

Mr. Whiting, under date of Sibsagor, March 18th, sends a brief abstract of the labors of Batiram D. Peck, who was appointed a native assistant preacher at the last annual meeting of the mission.

In December he preached to audiences amounting to 213 persons, and distributed fifteen copies of scriptures and thirty-four tracts. In January he made a tour into the country, preached to 942 persons, and distributed sixty-nine copies of scriptures and two hundred and sixty-two tracts. In February he preached daily in the streets, and reports about 672 hearers, thirty-three copies of the scriptures distributed, and ninety-four tracts.

In communicating this report Mr. W. remarks:

Another year, if my life shall be spared, I hope to give some account of my own labors. I long for the day of utterance to come, and pray God for that ardent consecration which will enable me to be a herald of glad tidings in jungle, village or city.

Teloogoo.

Mr. Jewett dates April 9 at Kishnapatam, on the beach eighteen miles from Nellore, where he had gone to recruit himself by a few days' residence, against the heat of the coming five months. Mrs. J. intended to remain some time longer, but as she would soon have her school with her, her regular missionary engagements would not be seriously interrupted. Mr. J. says:

On Sabbath morning, March 28, we repaired to the tank at sunrise to administer the ordinance of baptism to Julia, one of the boarding scholars, and to Mrs. Gilmore, the matron of the school. Mrs. G. was formerly connected with the German mission church in Mangalore.—As she rose out of the water the sun was shining over the eastern hills; it seemed to her the emblem of the Sun of Righteousness shining upon her soul. Julia, also, was exceedingly joyful in God her Saviour. Our joy was like the joy of harvest. Most of the English residents in town were present, and also the East Indians and a small company of intelligent natives. Short addresses and prayers were made in English and Teloogoo; we also had singing in both languages.

Sing, of whom I wrote from Sungam in January as having broken caste, (Mag. p. 176,) still holds fast to his new purposes, and we have strong hopes that he will turn out well. Abdulally, a Mohammedan, appears to be a really earnest inquirer. We hope he will prove the first fruits of a harvest from this most hopeless and neglected people. Allisaib, (see p. 149,) having met with some persecution, has apparently gone back to his own people. I have heard that he has spoken evil of the good way, saying that trouble and persecution are the reward and that there is no worldly gain whatever. It is evident that the poor man's eyes have never been opened to see eternal things. I have heard nothing from Ramunjuda for several months. Our teaching is of little worth. If he is taught of the Father he will come to Christ, and will probably come again to us His servants.

ARRIVAL OF MISSIONARIES.

Rev. L. Stilson, Mrs. S. K. Bennett and Miss H. E. T. Wright, arrived at New York from Maulmain, via London on the 29th of June.

DONATIONS.

RECEIVED IN JUNE, 1852.

Maine.

Wiscasset, John Sylvester	5.00
Coll. at State Convention	39.50;
Saco, ch. 70; Paris, Mrs. II. Cummings	25 cts.;
Palmyra, Mrs. M. Barnville 1; St. Albans, R. Steward	50 cts.;
Rev. D. P. Bailey 50 cts.; Camden, 2d ch., mon. con.	2;
Freeport, R. Mitchell, for Siam	
Miss., 1.50; Montville, L. Cushman	25 cts.;
Bucksport, M. G. Buck 5; to cons. Wm. Cummings	
L. M., per Rev. N. Butler, agt.,	120.50
	125.50

New Hampshire.

Bradford, Benj. Smith	200.00
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Vermont.

Plainfield, Mrs. Jacob Perkins 2;	
Thetford, Silas Follett 100;	102.00

Massachusetts.

Boston, "a friend" 5; Worcester,	
1st ch., Juv. Miss. So. E. S. Joyce	
tr., for sup. of four heathen children,	
named Samuel B. Swain, Joseph Converse, Isaac Davis and	
Almira Studley, 75; Chesterfield,	
ch. 10; Framingham, ch., Sab. Sch., to sup. a child named Carlton Parker, in Assam Orph. sch.,	
25;	115.00

Framingham, Female Mite So., Miss Selina N. Rice, meas.,	6.31
North Attleboro', ch., per Rev. E. Savage, agt.,	37.05
West Dedham, ch. 21.50; Old Cambridge, ch. Sab. Sch. 25; Andover, L. S. Richardson 5; Littleton, ch. 10.40; Sab. Sch. 10; Leominster Vil., ch. 6.12; Sterling, ch. 11.42; Fitchburg, ch. 7;	96.44
	254.80

Connecticut.

A "friend"	2.00
Preston, ch. 25.75; Norwich, 1st ch. 3.77; Parkerville, ch. 11.75; Jewett City, ch. 10; Wilkinson, ch. 1; Tarriffville, ch. 25; Stratford, ch. 23.25; Tolland, ch. 17; to cons. Rev. N. T. Allen L. M., per Rev. E. Savage, agt.,	117.52
Eastford, Rev. T. Wakefield, for Karen Miss., 5; Greenville, ch. 50 cts.; Plainville, ch. 2; New Britain, ch. 50 cts.; Ledyard, 1st ch., Sab. Sch., 1; Windham, Rev. J. H. Barker 2; Waterbury, ch. 42.27; Stepney, ch. 11.36; East Haddam, Cent. ch. 17; Sab. Sch. 3; Clinton, ch. 6.50; Saybrook, ch. 5.47; per Rev. E. S., agt.,	99.60
New Haven, Academy st. ch. 58.34; Sab. Sch. 41.66; to cons. Rev. A. M. Hopper L. M., per Rev. E. S., agt.,	100.00
Pleasant Valley, ch. 23; Suffield, 2d ch. 19; per Rev. E. S., agt.,	47.00
Wellington, ch. 60; Ladies' Miss So., 40; to cons. David Vinton L. M., per Rev. E. S., agt.,	100.00
New London, 1st ch. Sab. Sch., for sup. of an Assam. orph. boy named Charles Willet, 25; 1st church, Elizabeth Coit 10; Deep River, ch. 143.21; Waterford, 2d ch. 5; Ashford, South Centre ch. 11; coll. at State Conv. 42.66; N. Stonington, 3d ch. 10; Haddam, ch. 5.75; per Rev. E. S., agt.,	252.62

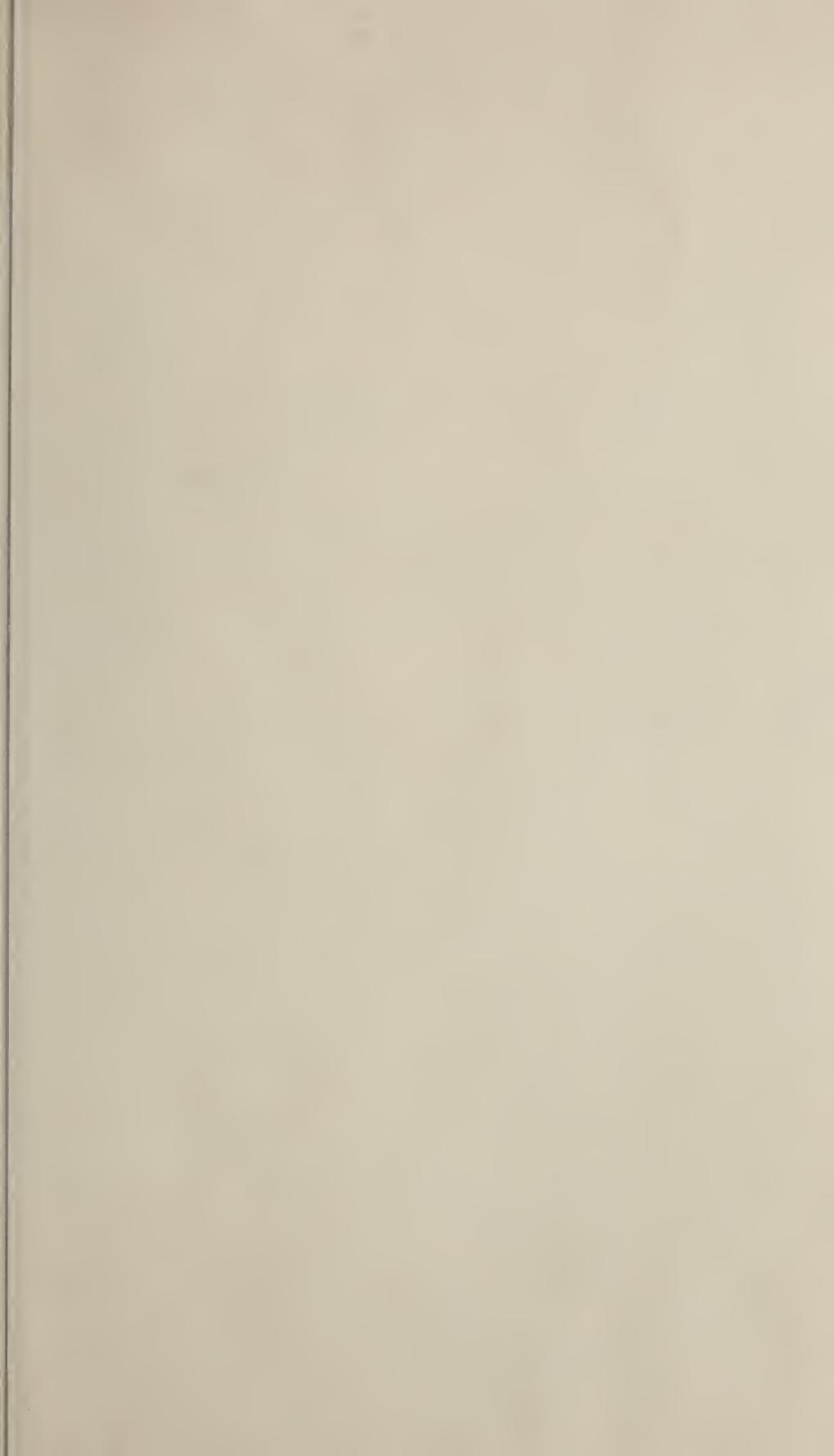
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New York.

Genesee Asso., Dea. S. Chapman, tr., Bennington, ch. 12.25; Warsaw, ch. 11; Bethany, ch. 10.65; Perry, ch. 13.53; La Grange, ch. 22; Pavilion, ch. 4.75; Oakfield and Alabama, ch. 23.75; Middleboro', 2d ch. 7; Le Roy, ch. 100; per Rev. S. M. Osgood, agt.,	204.98
Genesee River Asso., G. Wheeler, tr., Nunda, ch. (of which 10 is from Mrs. Mary Cee, to sup. a girl of the same name in Maulmain Karen Normal sch.) 62.87; Grove and Portage, ch. 24.50; Gainesville, ch. 13; Pike, ch. 22.25; Belfast, ch. 6.50; Angelica, ch. 2; West Almond, Mrs. Colman 25 cts.; to cons. Rev. Ira Bennett L. M., per Rev. S. M. O., agt.,	131.37
Livingston Asso., J. H. Norton, tr., East Avon ch. 50; York, ch. 60.90; children of Rev. L. M. Bainbridge 1; Lakeville, ch. 13; Mrs. Bloomer, 2; Mt. Morris, ch. 6.75; A. Palmer, do., 2; Leicester, ch. 5.63; Richmond, ch. 1; Scottsburg, ch. 6; Danville, L. J. Swift and lady, 1.75; to cons. Thomas Hartwell L. M., per Rev. S. M. O., agt.,	150.09
Monroe Asso., W. N. Sage, tr., Rochester, 1st ch. 15; Sab. Sch., for sup. of J. A. & Jane A. Smith in Maulmain Karen Normal Sch., 40; A. R. Prichard's Bib. class, for	

[August, 1852.]

sup. of Cherokee native preacher, 45; to cons. James Howard L. M., per Rev. S. M. O., agt.,	100.00		Rock River Asso., An. Col. 10.62; Columbia, Fem. Benev. Soc. 4.25;
Seneca Asso., J. Mc. Lallen tr., Ithaca, ch. 28.43; Mecklenburg, ch. 15.70; Trumansburg, ch. 26.50; Ovid, ch. 30; per Rev. S. M. O., agt.,	100.63		Liverpool, ch. 7.75; Medina, ch. 3.42; Seville, Mrs. St. John 50cts.; Westfield, ch. 7; Cleveland, 1st ch. 56.09; Sab. Sch., to ed. two children at Tavoy, 100; to cons. Mrs. Mary Dean L. M., per Rev. J. S., agt.,
New York, W. H. Munn, to cons. James Trellwell Munn L. M., 100; Mrs. Maria M. Brown, for a type casting machine for Siam miss., 100; Brooklyn, a member of 1st ch. 2.50; per Rev. S. M. O., agt.,	102.50		189.63
		889.57	Seneca Asso., Attica, ch., per Rev. J. S., agt.,
			2.00
			Wooster Asso., Salem, 1st ch. 3.41; Sab. Sch. 1.07; Fem. Miss. Soc. 10; per Rev. J. S., Agt.,
			14.48
			1,222.61
New Jersey.			
State Con., P. P. Runyon, tr., Plainfield, 2d ch., to cons., Jos. Perrine L. M., 100; New Brunswick, P. P. Runyon, to sup. a native preacher, 40;	140.00		
Pennsylvania.			
Bradford Asso., Sam'l Farwell tr., 6.99; for Bible operations, 2.11; Bible Soc., for do., 13; Eaton, ch. and cong. 7;	29.10		
District of Columbia.			
Washington, E. St. ch., Youths' Miss. Soc. for the Samson scholarship,	25.00		
Ohio.			
Cincinnati, "H. L. G." 10.00			
Anglaise Asso., Mt. Zion, ch., per Rev. J. Stevens, agt.,	3.00		
Cesar's Creek Asso., Xenia, ch. 20; Vienna, ch. 4.49; Cowan's Creek, ch. 5.51; per Rev. J. S., agt.,	30.00		
Columbus Asso., Granville, ch. 36; Sab. Sch., for sup. of Silas Builey at Maulmain, 15; Berlin, ch. 4.50; per Rev. J. S., agt.,	55.50		
Grand River Asso., three sisters in Conneaut ch. 3; Sheffield, ch. 8; per Rev. J. S., agt.,	11.00		
Huron Asso., Bellevue, ch., per Rev. J. S., agt.,	5.00		
Lorain Asso., annual coll. 7.05; Birmingham, ch. 5; Grafton, Rev. W. J. Nelett 5; a member of Avon ch. 1; Cauden, ch. 9; Henrietta, ch. 7; Sab. Sch. 1; per Rev. J. S., agt.,	35.05		
Mad River Asso., Piqua, ch. 18.25; Sab. Sch. 14; Springfield, ch. 27.77; Union, ch. 1; per Rev. J. S., agt.,	61.02		
Maumee Asso., ann. coll. 20; Maumee City, ch. 17; per Rev. J. S., agt.,	37.00		
Meigs' Creek Asso., Rockville, ch. 1.10; Good Hope, ch. 2.06; Zanesville, Juv. Miss. Soc. of 1st ch., to ed. two children in Siam Miss. under care of Rev. W. Ashmore, 40; per Rev. J. S., agt.,	43.16		
Miami Asso., Franklin, J. Dearborn 4; Miami, ch. 5.87; Sab. Sch., of which 7.35 is for Siam Miss. under care of Rev. W. Ashmore, 16.60; Cincinnati, 9th St. ch., mon. con., 12.48; An. Col., in part, 42.11; Burman Fem. El. Soc. 104.15; Sab. Sch., of which 14.50 is from Bib. Clas. of Rev. O. N. Sage, and 4 from purse of Eliza Carley, dec'd, 104; Mrs. Niles to sup. a native preacher under the care of Mr. Vinton, 40; per Rev. J. S., agt.,	712.21		
Portage Asso., Aurora, ch., pr Rev. J. S., agt.,	13.56		
Indiana.			
Northern Asso., Hartford, ch. 5; New Albany, ch. 15; Economy, ch. 1.10; Greensburg, T. Edkins 1; Newport, ch. 5; Brewitt's Creek, ch. 3; Salamonie Asso., Jefferson, ch. 1.10; per Rev. J. Stevens, agt.,	31.20		
Blairsville, Asa Marsh and family	25.00		
			121.40
Illinois.			
Graysville, Mrs. Kenner, per Rev. J. Stevens, Agt.,	4.00		
Canada.			
Chatham, C. W., Miss Scott's pupils			1.00
Shawano Mission.			
Ottawa ch., John T. Jones			10.00
			\$3,843.72
Legacies.			
Paris, Me., Sarah Berry, per Rev. N. Butler, agt.,	5.00		
Springfield, O., Mrs. Cole, per Rev. J. Stevens, agt.,	50.00		
			55.00
			\$3,898.72
Total from April 1st to July 31st, \$9,043.56.			
"Carmel, ch. Ohio, \$50," in May Magazine, should be Carmel, ch. N. Y., \$50; and "Wyoming Asso., N. Y., \$16," should be Wyoming Asso., Pa., \$16.			
BOXES OF CLOTHING, &c.			
Worcester, Ms., Theo. E. Studley, 1 box clothing, for Rev. A. H. Danforth,	40.00		
Springfield, Ms., 1st Bap. Sewing Cir., 1 box clothing, for Siam Mission,	28.32		
Brookline, Ms., Dan'l Sanderson, 1 box clothing, for W. Ashmore,	65.00		
Manchester, Ms., 1 box clothing, for W. Ashmore,			
Boston, sundry friends, 1 box clothing, for Mrs. S. S. Jones,	65.00		
West Woodstock, Conn., Fem. Benev. Soc., 1 box clothing, for J. H. Vinton and others,	103.11		
Rochester, N.Y., H. W. Dean, 1 box clothing, for Wm. Dean,	18.00		
Camden, N. J., ladies and friends 2d ch., 1 box clothing, for E. Kincaid,	40.00		
Philadelphia, Pa., Dr. David Jayne, 2 boxes medicines, for Rev. L. Ingalls,	166.00		
J. E. Van Meter, 1 box medicines, for H. L. Van Meter,	30.00		
Dayton, O., Juv. Miss. Soc. of Wayne St. ch., 1 box of clothing, for W. Ashmore,	10.00		
Unknown, 2 boxes cheese, &c., for I. J. Stoddard.			



~~Family Health and Development~~

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